

THE CATE-
CHISME OR MANER
TO TEACHE CHIL

Open the Chyisten
Region.



*

VWherein the Minister demaundeth the
questiō, and the child maketh ansvere:
made by the excellent Doctour and
Pastour in Christes Church, Ihon
Caluin.

EPHES. 2.

The doctrine of the Apostles
& Prophetes, is the founda-
tion of Chyistes
Church.

BY IHON KINGSTON.

M, D, LX.

THE GATE

CHRISTIANITY

TO THE CHURCH

and the Children

of the

of the Minister demanded the
question and the child marked and was
made by the excellent Doctor and
Pastor in Church Church, Mon
Calm.

56-231

The portrait of the Author

University of Cambridge

CAMBRIDGE

BY THE KINGSTON

M.D.C.

OF
THE ARTICLES

OF THE FAITH.

The Minister.



HAT IS THE PRINCIPALLE and chiefe ende of mannes life?

The Childe.

To knowe God.

Q. What moyeth thee to saie so?

A. Because he hath created vs, and placed vs in this world, to set forth his glorie in vs. And it is good reason, that we emplate our whole life to his glorie, seying he is the beginning, and fountaine thereof.

Q. What is then the chief felicitie of manne?

A. Euen the selfsame, I meane to knowe God, and to haue his glorie shewed forth in vs.

Q. Why doest thou call this, mannes chief felicitie?

A. Because that without it, our condition of state wer more miserable.

A. y. then

Wherunto man was created and made.

The greatest felicitie that man can attain to.

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then the state of brute beastes.

Q. Hereby then we maie euidentlie see, that there can no soche miserie come vnto man, as not to liue in the knowledge of God.

C. That is mooste certain.

The true knowledge of God.

Q. But what is the true and right knowledge of God?

C. When a man so knoweth God, that he giueth hym due honour.

Q. Whiche is the wate to honour God aright?

The righte maner to worship god standerth in iii. pointes

C. It is to put our whole truste and confidence in hym: to studie to seru. hym, in obeying his will: to call vpon hym in our necessities, skynge our saluacion and all good thynges at his hand, and finallie, to acknowledge bothe with harte and mouth, that he is the liuelie fountaine of all goodnesse.

2. Sondaie,

Q. Well then, to the ende that these thynges maie bee discussed in order, and declared moze at large, whiche is the first pointe:

C. To put our whole confidence in god
Q. How

OF THE FAITH.

Q. How maie that be?

C. When we haue an assured know
ledge, that he is almighty, and per-
fectly good.

The firste
poince of
honouring
God.

Q. And is that sufficient?

C. No.

Q. Shewe the reason.

C. For there is no worthines in vs,
why GOD should either shewe his
power to helpe vs, or vse his mercie
full goodnesse to saue vs.

Q. What is then further required?

C. That euery one of vs be fully as-
sured in his conscience, that he is be-
longed of GOD, and that he will be
bothe his father and sauour.

Q. How shall we be assured hercof?

C. By his owne worde, wherein he
uttereth vnto vs his mercie in christ
& assureth vs of his loue towards vs

Q. Then the verie grounde to haue
sure confidence in God, is to knowe
hym in our sauour Christ.

C. Yea truly.

Q. Then briefly, what is the effect of
this knowledge of God in Christ?

The founda-
tion of
our faith.

A.ij.

C. It

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C. It is contened in the confession of the faith, vsed of all Christians, whiche is commonly called the *Crede* of the Apostles: bothe because it is a bryefe gathering of the Articles of that faith, whiche hath been alwayes continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

A. Rehearse the same.

*The Crede of
the Apostles.*

C. I beleue in **G D D** the father almighty, maker of heauen & yearth: And in Iesus Christ his onely sonne our Lorde: Who was conceived by the holie Ghoste, bozne of the Virgine Marie: Suffered vnder Pontius Pilate, was crucified, dedde, buried, and descended into hell: He rose againe the thirde daie from death: He ascended into heauen, and sitteth at the right hande of **G D D** the Father almighty: From thence he will come to Iudge the quicke and the dedde.

I beleue in the holie Ghost: The holy Church vniuersall: The communion

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munion of Sainctes: The forgiue-
nes of sinnes: The risynge againe of
the bodie: And life everlasting.

Q. To the intende that this confessi- 3. Sondaie:
on maie bee moze plainlie declared,
into how many partes shall wee de-
uide it?

C. Into fower pꝛincipall partes.

Q. What be thei?

The Christian
Faith standeth
in. iiii. pointes.

C. The first concerneth God the fa-
ther. The seconde is of his Sonne
Jesus Chyiste, wherein bytelle also
the whole hystoꝛie of our redempciõ
is rehearsed. The third is, touching
the holie Ghoste. The fowerth con-
cerneth the Church, and Gods gif-
tes vnto thesame.

Q. Seing there is but one god, what
moueth thes to make rehearsalle of
the Father, the Sonne, and the ho-
lie Ghoste, as if there were thre?

C. Bicause that in the substance of
nature of God, wee haue to consider
the Father, as the fountaine, begin-
nyng of originalle cause of all thyn-
ges: then secondlie his Sonne, who

As concerning
the Trinitie.

A. iij. is

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is his everlastyng wisedome, and
thirde the holie Ghoste, who is his
vertue and power, spredde vpon all
creatures, and yet neuerthelesse, re-
maineth alwaies wholly in himself.

Q. This is then thy meanyng, that
there is no inconuenience at all, to
vnderstand severally these thre per-
sones in the Godhed, who notwith-
standing is one, & not therby deuided.

C. It is euen so.

Q. Make rehearsall now of the firste
parte of the Credo.

The firste
parte of the
belief.

C. I beleue in GOD the father al-
mightie, maker of heauen & pearth.

Q. Wherefore dooest thou call hym
Father?

C. I calle hym so, hauyng respecte to
Jesus Christ, who is the everlastyng
worde, begotten of GOD before al
worlde, who beyng after wardes o-
penlie shewed vnto the worlde, was
evidentlie declared to be his sonne.

The father

Now sayng GOD is our Sauour
Christes father, it foloweth necessa-
rily, that he is also our father.

Q. What

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Q. What meanest thou by that, thou callest hym Almighty?

What is
met by this
woorde Al
mighty.

A. I meane not onelie that he hath a power, which he doeth not exercise, but also that all creatures bee in his hande, and vnder his gouernaunce: that he disposeth all thynges by his prouidence: that he ruleth the worlde as it pleaseth hym, and guideth all thynges after his owne good pleasure.

Q. So then by thy sayng, the power of God is not idle, but continuallie exercised, so that nothyng is dooen, but by hym, and by his ordinaunce.

The power
of God is
not idle.

A. That is moste true.

Q. Wherefore is that clause added, 4. Sondaie. Maker of heauen and yearth?

A. Because he hath made hym self known vnto vs by his woorkes, it is necessarie for vs to seeke hym out in them. For our capacitie is not able to comprehend his diuine substaunce: therefore he hath made the worlde as a glasse, wherein we may beholde him, in soche sort as it is ex-

psal. ciii.
Roma. i.

Hebr. xi.
A glasse
wherein we
maie se God.

A. b. pcedente

THE ARTICLES

pedient for vs to knowe hym.

Q. Dooest thou not comprehend all creatures in these two wordes Heauen and Earth?

A. Yes verely: and thei maie righte well be contained vnder these two wordes, seying that all thynges be either beauenlie, or yearthlie.

Q. And why callest thou God onelie Creator, seeyng that to order thynges and to conserue theim alwaies in their states, is a thyng of moche more importaunce, then to haue for one tyme created them?

A. By this woorde Creator, it is not onely ment that God did ones creat them, hauyng no further regarde to them after wardes: but we ought to vnderstande, that as the world was made of him in the beginnyng, euen so now he doeth conserue the same, so that heauen and yearth, with the rest of the creatures could not continue in their estate, if his power did not preserue them. Moreover, seing in this maner he doeth mainteine all thynges,

Concernyng
the prouidence
of God.

OF THE FAITH.

thynges, holdyng theim as it were
in his hande, it must nedes followe,
that he hath the rule & gouernaunce
of all. Wherefoze in that that he is
Creatoꝝ of heauen and yearth, it is
he that by his goodnesse, poweꝝ and
wisedome, doeth gouerne the whole
order of nature. It is he that sendeth
raine and dꝛought, haile, tempestes
and faire weather, fertilitie and ba-
rennes, dearth and plentie, healtie
and sickenes, and to be shoꝛt, he hath
all thynges at commaundement, to
doe him seruise at his owne good
pleasure.

Q. What saiest thou as touchyng the
Deuils and wicked persones: Bec
thet also subiecte to hym: Conceyning
the Deuilles.
¶

A. Albeit that God dooeth not guide
theim with his holy Spyrite, yet he
doeth bydle them in soche sort, that
thet be not able to stir oꝝ moue with-
out his permission & appoyntment:
yea, and moꝛeouer he doeth compell
them to erecute his will, although it
be agaynst theiꝝ intent and purpose.

¶ To

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Q. To what purpose dooeth it serue thee to knowe this?

A. The knowledge hereof dooeth wonderfully comforte vs. For wee might thinke our selues in a miserable case, if the devils and the wicked had power to doe any thing contrary to Gods will. And moreover, we could neuer be quiet in our consciences, if we should thinke our selues to be in their daunger. But forsomuche as we know that God biddeth them fast, and chaineth them, as it were, in a prison, in soche wise that thei can doe nothyng, but as he permitteth, we haue iuste occasion, not onely to bee quiet in minde, but also to receiue mosse comfortable ioie, since God hath promised to bee our protectour and defendour.

The Deuill
hath no power
but of God

5. Sondaie. Q. Go to then: let vs come to the seconde part of our beliefe.

The second
parte of the
beliefe.

A. And in Iesus Christe his onelie sonne our Lorde.

Q. What is the effecte of this parte?

A. It is to acknowledge the sonne of
God

OF THE FAITHES

God to be our saviour: and to vnder
stande the meane, whereby he hath
redemed vs from death, and purcha-
sed life vnto vs.

Q. What signifieth this worde *Je-* *Jesus.*
sus, by whiche thou namest him?

C. It is as moche to saie, as saviour:
and this name was giuen vnto him
by the Angell at Gods commaund- *Math. i.*
dement.

Q. What? Is that of more estimati-
on, then if that name had been giue
vnto hym by men?

C. Yea, a great deale: for since Gods
pleasure was, that he should bee so
named, he must needs be our Savi-
our in deede.

Q. What signifieth then this worde
Christe?

C. This worde *Christ* doeth expresse *Chia.*
more effectually his office, and doth
vs to wite, that he was anointed of
the father, king, priest, and Prophet.

Q. How haue thou the knowledge
hereof?

C. By the Scripture, whiche doeth
teache

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teache vs, that anointyng did serue
for these thzee offices, the whiche be
also attributed vnto hym, in many
places of the same.

Q. But what maner of Oyle was it,
wherewith he was anointed?

A. It was no soche materiall oyle, as
we vse, and as did serue in old time,
to the ordeinyng of Kynges, Prie-
stes, and Prophetes: but a far more
excellente Oyle, enen the grace of
Gods holie spirite, whereof the out-
ward anointyng in the olde Testa-
ment was a figure.

Q. What maner of kingdom is that
whereof thou speakest?

The kingdome
of Christ.

A. It is spirituall, and doeth consist
in Gods worde, and in his holie spi-
rite, wherein is conteined bothe righ-
teousnesse and life euerlastyng.

Q. And what is his Priesthoode?

priesthode
Christe.
vii. viii.
x. x. xii.

A. It is an office and auctoritie, to
presents himself before God, to ob-
taine grace and fauour for vs, and to
pacifie his fathers wrath by offering
an acceptable sacrifice vnto hym.

Q. What be

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Q. Why callest thou him a Prophet?

A. Because that he came doune into the worlde, as a chief ambassadoure of God his father, to declare at large his fathers wil, and to finishe all reuelacions and prophesies.

Wherein christ
was a Prophet
Esa. lvi.
Hebr. i.

Q. Commeth there any profite vnto thee by those names, and dignities of Christ?

A. Yea, thei altogether belonge to our comfozte: for Christe did receiue all these of his Father, to make vs partakers therof, wherby we might euery one receiue of his fulnesse.

Thon. i.

Q. Declare this thing vnto me, moze at large.

A. He receiued the holie Ghost in full perfection, with all the giftes of the same, to bestowe them on vs, and to distribute theim vnto euery one of vs, in the measure and quantitie that God knoweth to be mooste mete, and so by this meanes, we draue out of him, as out of a fountain all the spirituall giftes that we haue.

Epher. liii.

Christe is the
fountaine of
all goodnesse.

Q. To what vse doeth the kyngdom

To what vse
the kyngdom
of Christ ser-
ueth vs.

of

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of Christ serue vs:

C. To set vs at libertie of conscience, to liue godlie and holily, that we be yng enriched with his Spirituall treasures, and armed with his power, make bee able to ouercome the deuill, sinne, fleshe, and the woꝛlde, whiche be pernicious enemies vnto our soules.

Q. What profite haue wee of his Priestthoode?

The profite
of Christes
priestthode.
Ihe. vii. viii
it. x. xiii.
Roma. xii.

C. Firste, by this meanes he is our mediator, to bzing vs into the fauour of God his father: and againe, hereby we haue a fre entrie to come in, and shewe our selues boldly befoꝛe God, and to offer vp our selues, with all that belögeth vnto vs, foꝛ a sacrifice. And in this point we at selowes, after a sort, of his priestthode.

Q. The vtilitie of his office, in that he is a Prophet, is yet behinde.

wherefoꝛe
Christ was
a Prophet.

C. Since our loꝛde Iesus hath receiued this office, to become the maister and teacher of his flocke, thende of this dignitie is, to bzing vs to the right

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right knowledge of the father, and
of his truth, so that wee might be-
come Gods householde scholars, and
of his familie.

Q. This is it then that a man maie
briefly gather of thy wordes, that
this name Christ, doeth include thre
sundry offices, the whiche God hath
giuen vnto his sonne, to the intent
to bestowe the fruite and profite of
thesame vpon his elect.

C. It is verie true.

Q. By what reaso callest thou Christ
the onely sonne of God, since God
doeth name all vs also his children?

C. As touching that, that wee are
Gods children, wee are not so of na-
ture, but onelie by his fatherlie ad-
option, and by grace, in that GOD
doth accept vs for his children: now
our Lorde Iesus being begotten of
the substance of his father, and be-
ing of the selfsame nature, maie ius-
tly be called Gods onelie Sonne,
for that there is none other, that is
so by nature.

7. Sondaie.
Christ the ones-
ly son of God.
Ihon. i.
Ephes. i.
Hebr. i.

B. J. **Q.** This

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Q. This is then thy meanyng, that this honoꝝ pertaineth peculiarly to hym alone, as to whom it belongeth by nature, the whiche notwithstanding, he hath by fre gift of his goodnes communicated vnto vs, in that we are his members.

C. It is even so: and therefore in respect of that his communicatyng with vs, the scripture calleth Christ in an other place, the firste bozne among many brethren.

Rom. viii.
Coloss. i.

Q. Why callest thou him our lord?

C. Because he is appointed of the father, to haue lordship ouer vs, and to rule in heauen and yearth, and to be the hedde of men and Angels.

Q. What is the meanyng of that that foloweth?

The anoyning of Christ.

C. It declareth after what sorte the sonne of God was anointed of his Father, to become our saviour: that is to saie, he toke vpon him our flethe and therein fulfilled all thinges, necessarie for our redemption, according as thei be here rehearsed.

Q. What

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Q. What meanest thou by these two clauses, conceived by the holy ghost Boorne of the virgine Marie?

A. That he was facioned in the virgines wōbe, takyng verie substance and manhoode of her, that he might thereby become the seede of Dauid, as the Propbetes had befoze signified; and yet notwithstanding, all this was wrought by the secret and marueilous power of the holy ghost without the companie of man.

Christe became
verie man.
Jo. salm. xxxii.
Matth. i.
Luke. i.

Q. Was it then nedesfull y he should take vpon hym our verie fleshe?

A. Yea verely: for it was conuenient that mannes disobedience againste God, should be purged in the nature of manne. And mozeouer, if Christe had not been partaker of our nature, he had not been a meete mediatour to make vs at one with GOD his Father.

Roma. v.

i. Timo. ii.
Hebr. iii.

Q. When this is thy sayyng, that it behoued that Christe should become verie man, to the ende he might execute the office of a Saviour, as in

B. g. our

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our persone.

Christ hath per
formed that,
whiche lacked
in vs.

C. Yea verelie: for we must bozowe
of him all that, whiche is lacking in
our selues: for this our default could
not other wise be remedied.

A. But for what cause was this
thyng wrought by Gods holle Spi-
rite, and not rather by the companie
of manne, accoꝝdyng to the order of
nature?

Christ was con-
ceived by the
spirit of God.

C. Because the seede of man is of it
self all together corrupted with sin,
it behoued that this conception of
Christ should be wrought by the po-
wer of the holle ghost, whereby our
Saviour might be preserved from
all corruption of sinne, and replen-
ished with all maner of holines.

A. So then by these saynges, it is
euidently declared vnto vs, that he
whiche should purifie and cleanse o-
ther from filth of sinne, must be him-
self free from all spottednes thereof, and
even from his mothers wombe, de-
dicated vnto God in purenes of na-
ture, so that he maie not be guilty of
that

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that corrupció, wherewith the whole
stocke of man is infected.

C. I meane so.

Q. Wherefoze speakest thou of his 8. Sondaie.
death, immediatlie after his birthe,
and leauest out the whole hystoie of
his life?

C. Because there is nothing menti-
oned or spoken of in our *Crede*, but
that whiche peculiarly belongeth to
the substance of our redemption.

Q. Why is it not said plainly in one
woorde, that he died, without any
speakinge of Pontius Pilate, by
whose iudgement he suffered?

C. This was not onelie to make the
hystoie of Christes Passion to haue
more euident assurance, but also to
declare vnto vs, that he was conden-
ned to death by a Iudge.

Q. How so?

C. He died, to suffer the paine that
was due vnto vs, that we might be
thereby deliuered frõ the same. Now
forsonioche as we were guiltie before
Gods iudgement, as wicked misdo-

*Christe was
condemned to
cleare vs.*

B. ly. ers,

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ers, Christe to take vpon hym our person, vouchsafed to shewe hym self before an earthly Judge, and to be condemned by his mouth, that therby we might be declared before the iudgement seate of God.

Math. xxvii.
Luke. xxiij.

A. Notwithstanding, Pilate doeth pronounce hym innocent, and so by that he doeth not condemn hym as worthy of death.

Christ was condemned for vs.

C. Pilate did bothe the one and the other: firste, he was pronounced innocent and iuste, by the iudges own mouth, to signifie that he suffered not for his owne desert, but for our trespasses: and yet withall, the same iudge did giue solenely the sentence of death against hym, to testifie and expresse, that he is our true pledge and raunsome, as he who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christ was our raunsome.

A. That is well said: for if he had been a sinner in deede, he had not been mete to haue suffered death for the offences of other: and neuertheless

OF THE FAITH E.

lesse, to the ende that we might be
clearly quit by his condemnation, it
was necessarie that he should be
counted as among the wicked. Mat. xiii.

C. So I meane.

A. Where thou saiest, Christ suffered
on the Crosse, was that kynde of
death of more importaunce, then if
he had been otherwise put to death: 9. Sondaie.
Christ toke vpon
himself the
curse due vnto
vs, & we might
bee free.

C. Psea berelie: and touchyng that
matter, saint Paule saith, that he
was hanged on a tree, to the entent
that he might take vpon hym our
curse, and so discharge vs: For that
kind of death was accursed of God. Gala. iii.
Deut. xxi.

A. What: Is it not a great reproche
and dishonour vnto our Lorde Je-
sus, to saie that he was accursed, and
that before God?

C. No not a whit: for he throughe his
almightie power, by takynge the
curse from vs vnto hymself, did in
soche sort make it holde and of none
effecte, that he hymself neuerthelesse
continued still so blessed, that he was
able to fulfill vs also with his bles-

B. liij. Angles.

THE ARTICLES

singes.

Q. Declare that that foloweth.

Christe even in
suffering death
banquished
death.

C. In so moche as death was a punishment, appointed unto manne for sinne, therefore our Sauoure Christ did suffer death, and by suffering, ouercame it. And to the intent also to make it the moze certainlie knowe vnto vs, that his death was not counterfait, it pleased hym also to be buried, after the commune manner of men.

Q. But it appered not that any profit cometh to vs, by this that Christ hath wonne the victorie of death, seying that we notwithstanding, cease not to die.

The death of
the faithfull is
a right passage
to life euersing.

C. That doeth not hinder: for the death of the faithfull is now no thyng els, but a readie passage to a better life.

Q. It foloweth then necessarily here of, that we ought in nowise to be afraid of death, as though it were a dreadful thyng, but rather it behooueth vs willingly to walke the trace of

OF THE FAITHE.

of our hedde and Capitaine Iesus
Christe, who as he perished not by
death, so will he not suffre vs to pe-
rishe thereby.

C. It is euen so.

A. What is the sense of that clause, 10. Sondaie.
He descended into hell?

C. That Christ did not onely suffre The vndersta-
nding of this,
Christe wente
downe into hel.
naturall death, whiche is a separa-
tion of the soule from the bodie, but
also that his soule was in wondrous
distresse, induryng greuous tormen-
tes, whiche saint Peter calleth the actes. ii.
sorowes of death.

A. For what consideraciō suffained
he those paines, and in what sort?

C. Because he presented hymself be-
fore the iudgement seate of God, to
satisfie for sinnes, it was necessarie
that he should feele this horrible tor-
ment of conscience, as if GOD had
utterly forsake hym, yea, as though
God had been his extreme encmie:
and beeyng in this extremitie, he
cried to his Father, My GOD, my
God, why hast thou forsaken me? Math. xxvi.
Marke. xvi.

B. b.

A. M. by

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Q. Why: Was GOD then angrie with hym?

A. Paie, howbeit it was meete that GOD should punishe hym in soche sort, to performe the wordes of Iſai, that he was beaten with the hande of his Father, for our sinnes, and that he was wounded for our transgressions.

Q. But how could it be that he was in soche dzedfull anguiſh, as though God had vtterlie forſaken hym, ſceyng he was God hymself?

A. Wee muſt vnderſtande, that he was in ſoche diſtreſſe onelle, as touching his humanitie. And to the intente that he might feele theſe pangges in his manhoode, his Godhedde did in the meane tyme for a little ſpace kepe it ſelf cloſe, that is to ſaie, it did not ſhewe the might thereof.

Q. But howe could this bee, that Chriſt who is the Saluation of the worlde, could bee vnder ſoche condemnation?

A. He was not ſo vnder it, that he ſhould

Iſaie. liii.
1. Peter. ii.

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Should continue in the same: for he
hath in soche wise felt these terroirs,
whiche wee haue spoken of, that he
was not overcome of the same, but
hath rather thereby made battell
against the power of hell, to breake
and destroye it.

¶ Hereby then we see the difference
betwene that grief of minde, which
Christe did suffer, and that whiche
the impenitente sinners dooe abide,
whom God doeth punish in his ter-
rible wrath: for that verie paine,
whiche Christe sustained for a tyme,
the wicked muste endure continual-
ly: and that which was vnto Christe
but a prick, is vnto the wicked in
steade of a glasse to wounde them
to death.

C. True it is: for our sauiour Christe
euen in the middes of his tormen-
tes, did not cease to put a full truste
euermore in God his father: but the
damned sinners dooe despaire: yea,
they despise God, in so moche that
they blasphem his maiestie.

The difference
betwene the an-
guish of Chris-
tes spirit, and
the conscience
of the wicked.

¶ Paie

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II. Sondaie. **Q.** Maie wee nowe gather by this,
what profite commeth to the faithfull,
by the death of Iesus Christ?

The profite &
vertue of Christes
death standeth
in thre
poyntes.

C. Wea verie welk: and first of all, we
see, that it is a sacrifice wherewith
he hath fullie satisfied his Fathers
iudgemēt in our behalfe: and therby
also he hath appeased Gods wrath,
and hath brought vs into his fauor
again: secondlie, that his blood is a
washing of our soules, from al ma-
ner of spottes: and finallie, that he
hath so cleane wiped awaie our sin-
nes thzough his death, that God wi-
ll neuer hereafter haue remembrance
of them, so that the obligation whi-
che was againste vs, is now cancel-
led, and made boide.

Q. Haue wee none other profite of
his death?

C. Yes verelie: that is, if we be true
members of Christ, our olde man is
crucified, and our fleshe is mortified
to the ende that none euill lustes do
hereafter beare rule in vs.

1. Peter. iij.

Q. Expounde the article folowng.

C. We

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C. He rose the third daie from death
to life; wherein he shewed that he
had gotten the victorie of death and
sinne. For through his resurrection
he swallowed up death, he broke a
sunder the chaines of the deuill, and
finallie he destroyed all his power.

P. Tell me howe many waies, this
resurrection of Chyiste dooeth pro-
fit vs?

C. Three manner of waies. The first
that wee haue fullie obtained to bee
amighteous thereby: secondlie, it is a
sure gage of our immortallitie: third-
lie, that if we be in deede trulie par-
takers of his resurrection, wee rise
in this presente worlde, into a
newe kinde of life, whereby we serue
God onely, and lead our liues agre-
able to his will.

P. Let vs go forward to the rest.

C. He ascended vp into heauen.

P. Went Chyist vp into heauen, in
soche sort that he is no longer in the
earth?

C. Yea: for when he had performed
wholte

The benefite
vertue of Chy-
stes resurrectio
standeth in. iii.
pointes.
Rom. iii. vi.
i. Cor. xv.

12. Sondaies
Chyist ascended
into heauen.

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Wholſe all thinges that were enſoy-
ned hym, by the commaundemente
of his father, and had accompliſhed
all that was neceſſarie ſoꝝ our ſal-
uacion, it was not needefull that he
ſhould remaine any longer in the
worlde.

Q. What proſite haue we by his aſ-
cenſion?

The proſite of
Chriſtes aſcen-
ſion ſtandeth in
two poindes.

C. We receiue double proſite there-
by: ſoꝝ ſince that our ſauour Chriſt
is entred into heauen in our name,
eue in like maner as he came doune
from thence ſoꝝ our ſakes, he hath
therby made an open entrie into the
ſame place ſoꝝ vs, giuing withal an
aſſured knowledge, that the gate of
heauen is now open to receiue vs,
whiche was befoze ſhutte thꝛough
our ſinnes. The ſeconde proſite is,
that he appereth in the ſight of God
the Father, to make interceſſion ſoꝝ
vs, and to be our aduocate, to make
anſwere ſoꝝ vs.

Roma. viii.
Hebr. vii.
1. Ihon. ii.

Q. But is our ſauour Chriſte ſo aſ-
cended into heauen, that he is no
more

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mozt here with vs:

C. No not so: for he hymself promi-
seth contrarie: that is, that he will Math. xxviii.
bee pzesent with vs, vnto the wo:ld
desende.

Q. Is it ment of his bodily pzesence,
that he maketh pzymes so to conti-
nue with vs:

C. No verelie: for it is an other mat-
ter, to speake of his bodie, whiche Luke. xxiij.
Ages. i.
was taken vp into heauē, and of his
power, whiche is spzedde abzode
thzoughout the whole wo:ld.

Q. Declare the meaning of this sen-
tence, He sitteth at the right hande
of God the Father.

C. The vnderstandynge of that is, Math. xxviii.
that he hath receiued into his han-
des, the gouernaunce of heauen and
earth, wherebp he is kyng and r-
uler ouer all.

Q. What signifieth this woorde,
right hande, and the sittynge at the
right hande:

C. It is a similitude, or a manner of
speache, bozowed of yearthly Prin-
ces,

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To sit at the
right hande
of God.

res, whiche are wonte to place on
their right side, soche as thei substi-
tute nexte vnder the, to rule in their
name.

Ephes. i.

Q. When thou meanest nothyng els
thereby, but that which saint Paul
speaketh, that he was appointed
hedde of the church, set in authori-
tie aboue all powers, & that he hath
receiued a name of dignitie passyng
all other.

Phil. ii.

13. Sondaie.

C. Euen so it is.
Q. Go forward to the residue.

Actes. iiii.
1. Cor. xv.
Hebr. x.
1. Thes. iiii.
Actes. i.

C. Fro thence he will come to iudge
the quicke and the dedde, that is to
saie, he will come doune from hea-
uen, and shewe hymself visibly ones
againe in iudgemente, as he was
seen to ascende.

1. Cor. xv.
1. Thes. iiii.

Q. Beyng the iudgement of GOD
shall bee in the ende of the worlde,
how maie that be, whiche thou saist
Some shal be alīue, and other some
shall be dedde, since it is a thyng ap-
pointed vnto all men, to die ones.

C. Saint Paule maketh answer
to

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to this question himself, saying: that
thei whiche at that tyme shall bee
left aline, shall bee sodainlie chaun-
ged, to the ende that their corrupti-
ble nature being abolished, thei may
be clothed with incorruption.

Q. Thy meanyng is then, that this
chaunge shall be vnto them, in stede
of a death, in somoche as it shal abo-
lish thei fozmer nature, and make
thei rise again in a newe state.

A. Truthe it is.

Q. Doe we receiue any comforte by
this, that our Sauour Christe will
come ones to iudge the worlde?

A. Yea verelie and that greates: for Hebr. ix.
wee are taughte certainlie, that his
commynge at that time, shall be one-
lie for our saluacion.

Q. When there is no cause, why we
should be afraied of the daie of Jud-
gemente, or that we should tremble
theresoe?

A. No trulle: for so moche as we shal
appere befoze none other Judge but
hym, who is our aduocate, and hath

Christe shall
iudge vs, and
answer for vs.

C. j. taken

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14. Sondaie

The third part
of the Crede.
Of the holie
Ghost and his
gites.

taken vpon him to defend our cause.
Q. Lette vs now come to the thirde
parte.

C. That concerneth our faith in the
holie Ghost.

Q. And to what purpose dooeth it
serue vs?

C. It dooeth vs to vnderstande, that
euen as God hath redeemed vs, and
saued vs in Iesus Christe, euen so it
pleased hym, to make vs partakers
of his Redempcion and Saluacion,
through his holie spirite.

Q. How so?

C. In like maner as the bloodde of
Christe, is the onely purgaciō of our
soules: euen so the holie Ghost must
sprinkle our consciences with the same
to make them cleane.

Q. This needeth a moze euidente de-
claracion.

C. It is to saie, that the spirit of God
dwelleth in our hartes, doeth make
vs feele the vertue of our Lorde Je-
sus: for it is he that dooeth open the
eyes of our harte, to behold Christes
benefites

1. Peter. 1.
1. Ihon. 1.
10. salm. 116.

Rom. 8.

Ephes. 1.

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benefites towarde vs: he doth seale
them in our hartes: and this spirite
doeth also regenerate vs, and make
vs new creatures, in soche sort, that
by his meanes wee receiue all those
giftes and benefites, whiche be offer-
red vnto vs in Christ our Saviour.

Q. What foloweth now next?

A. The foloweth parte of our belief,
where it is saied, I beleue that there
is an holie vniuersall Church.

15. Sondaie.

Q. What is the Church vniuersal?

The foloweth
part whiche is
of the Church.

A. It is the body and felowshyppe of
them that beleue, whom God hath
ordained and chosen, vnto life euer-
lastyng.

What the
Church is.

Q. Is it necessarie that wee beleue
this article?

A. Yea, vnlesse wee mynde to make
Christes death of none effecte, and
make al those thinges to no purpse
whiche we haue rehearsed alreadye
for all Christes doynges prone there
is a Church.

Q. This is then thy sayng, that all
whiche hethereto hath been declared

C. y. doeth

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For what pur-
pose Christ suf-
fered death.

Boeth touche the cause, and ground
of our saluacion, in somoche as God
hath receiued vs into his sauour by
the meane of our Sauour Iesus
Christe, & hath stablished this grace
in vs, through his holie spirite: but
now the effecte that commeth of all
this, is declared vnto vs, to giue the
more euident assurance thereof.

C. It is even so.

Q. What meanest thou by calling
the Church holie?

Rom. viii.
Ephes. i.

C. I call the Church holie in this
sense, because that those, who God
hath chosen, he iustifieth and refoz-
meth vnto holinesse, and innocencie
of life, to make his glozie to shine in
them: and also our Sauour Christe
hath sanctified his Church, whiche
he redeemed, to the ende it might be
glorious and without spot.

Ephes. b.

Q. What meaneth this worde, Ca-
tholike, or vniuersall?

The meaning
of this worde
Catholike.
1. Cor. xii.
Ephes. iiii.

C. It serueth to putte vs in remem-
brance, that as there is but one bed
of the faithfull, even so it becometh
theim

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theim to be knit together in one bo-
die, so that there be not diuers chur-
ches, but one churche onelie, disper-
sed thzoughout the whole woꝛlde.

Q. Declare as touchyng The Com-
munion of Sainctes.

The commu-
nion of the
faithfull.

A. That clause is put to, for a more
plaine declaracion, of the vnitte of
the members of Chyistes Churche.
Moreover, it doeth vs to vnderstand
that all the benefites that Chyiste
hath giuen to his churche, belong to
the profite and Saluacion of euery
faithfull person, for so moche as thei
haue all a communitie together.

Q. But is this holines of the chur-
che now already perfect? 16. Sondaie.

A. No verelie: for it is in continuall
battell, so long as it is in this woꝛld
and laboureth alwaie vnder imper-
fection and infirmities, whiche shall
neuer be cleane taken awaie, vntill
it be altogether coupled to her head *Ephes. 5.*
Chyist, by whom it is perfectly san-
ctified.

Q. Is ther none other waie to know
C. ij. this

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this church, but by faith:

C. Yes verelie: there is a Church, whiche maie bee seen to the eye, for somoche as God hath giuen sure tokens, by the whiche we maie knowe the same: but here in this place mention is made properly of that church, whiche hath chosen by his secreete election to euerlasting life: the which can not be perfectly discerned by our senses.

Q. What is there more?

Touchyng the
forgiueneſſe of
sinnes.

C. I beleue the remission of our sinnes.

Q. What is the proper signification of this worde Remission.

C. That God doeth frelie forgive al the sinnes of them, whiche beleue in him, in soche sorte, that thei shal neuer be called to any account, to receive any punishment therefore.

Q. It is easie then to bee gathered of this, that we dooe not merite by our owne satisfaction, that God should pardon our sinnes.

C. Ye saie true: for our sauior Christ hath

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hath made satisfactiō, by suffeinyng
the paine due vnto the same: so; we
of our parte bee not able to make a-
ny recompence to GOD, but of his
merc liberalitie, we obtain this be-
nefitte freelle.

Q. Wherfore doest thou make men-
cion of remission of sinnes, immedi-
atlie after that thou haste spoken of
the Church?

C. Because that no man can receiue
forgiuenesse of his sinnes, vnles he
bee ioyned in the felowshyp of Gods
people, and so continue in the vnitie
of Chzistes bodie euen to the ende,
like a true member of his church.

There is no
remission of
sinnes, without
the bodie of the
Church.
Isaie. xli.
Ezech. xiii.
Joel. ii.
Gene. vii.
1. Peter. iii.

Q. By this sayng then, without the
church there is nothing but hel-
le, death, and damnacion.

C. That is mosse certain: so; al soch
as doe deuide theim selues from the
bodie of Chzist, to breake the vnitie
thereof by sectes, are vtterlie desti-
tute of all hope, to enioy euerlasting
life, whiles thei kepe them selues so
diuided.

C. iiij. Q. What

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17. Sondaie. **Q.** What foloweth moze?

C. The rising again of the body, and life everlastyng.

Of our resurrection.

Q. Whereto serueth this article in our belief?

C. To teach the that our felicitie consisteth not in any thing vpon yearth, the whiche knowledge maie serue vs for two necessary purposes. First it serueth to teach vs to passe thorow this transitoie woꝛlde, as thzough a strange countrey, setting not vpon yearthly thinges. Secondlie, it putteth vs in coumfozte, that although as yet wee doe not fullie enjoye the fruct of that grace, whiche our Lorde God hath frely giuen vs in Chꝛiste, that yet we ought not to bee discouraged, but pacientlie to waite for hym, vnto the time that he shall appeare.

Q. What shall bee the maner of our resurrection?

C. All thei whiche bee dedde befoze that time, shall then take their owne bodies againe vnto them; howbee it thei

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thei shall bee of an other sorte: that is, thei shall bee no moze subiecte to death or corrupciō: and yet notwithstanding, thei shall be of the self same nature and substance as befoze: and soche as shall then remaine alieue, God will raise them by marueilously, and sodainlie chaunge their bodies, in the twinkelyng of an eye, as we haue saied befoze.

Q. Shall not the wicked bee aswell partakers of this resurrection, as the faithfull?

A. Yes verelie: but thei shall bee in condiciō farre vnlike: for the faithfull shall rise againe to euerlastyng loye and saluacion, and the other to euerlastyng death, and damnacion. Matth. xxv.
Thon. v.

Q. Wherfoze is there mencio made of life euerlastyng, and not of helles?

A. Because the Crede is a bzief sūme of our faith, conteinyng, in as fewe woordes as can be, that that belongeth peculiarly, to comfort the consciences of Gods faithfull: therfoze Gods benefites, whiche he frely be-

C. v. followeth

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floweth vpon his people, be rebeared onely, without any mencion of the wicked, who are cleane shut out of his kingdome.

18. Sondaie. **Q.** Since wee haue the foundation, whereupon our faith is builded, we maie well gather hereof, what is the right faith.

What a thing
liuely faith is.

A. Yea verelie: that is to saie, it is a sure perswasion, and a stedfast knowledge of Gods tender loue towards vs, accorbyng as he hath plainly vttered in his Gospell, that he will be bothe a Father, and a Saviour vnto vs, thzough the meanes of Iesus Chziste.

Q. Dooeth faith stande in our power? Either is it a free gift of God?

A. The scripture teacheth vs, that it is a spectraall gifte of the holy Ghost, and verie experience doeth also confirme the same.

Q. How so?

A. For the febleness of our wittes is soche, that we can by no meanes, attain vnto the spirituall wisdom of

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of God, the whiche is reuelled vnto
vs by faith: and our hartes are na-
turally inclined to a certain distrust,
or at the least a vaine trust, either in
our selues, or in other creatures:
but what tyme Goddes spirite hath
lightened our hartes, and made vs
able to vnderstande Gods wille (the
whiche thyng we can not attaine o-
therwise) then doeth he arme vs al-
so with a stedfastte confidence in his
goodnesse, sealyng the promyses of
Saluacion in our hartes.

The holy gost
doeth lighten
our myndes.

Q. What profite commeth to vs tho-
rowe this faith, when we haue it?

This faith
maketh vs sure
of our rightes
ousnesse.

A. It doeth iustifie vs befoze GOD,
and maketh vs enheritours of euer-
lastyng life.

Q. Is not a man then iustified tho-
rowe good woorkes, if he liue holily,
and in the obedience of Gods will?

A. If any manne were so perfect be-
foze God, he might woorthely be cal-
led righteous: but so, so moche as we
are all wretched sinners in the sight
of GOD, we are dñien to seekes
where

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where, for a worthines to make answer
were for vs to Gods iudgement.

19. Sondaie. **Q.** But be all our workes so dispo-
ned, that thei can merite nothing at
all for vs before God?

All mannes
workes be dam-
nable, until thei
bee regenerate
through Gods
Spirite.

A. Firſte, all ſoche woorkes as wee
doe of our ſelues, by our nature, are
utterlie corrupt: wherof it foloweth
necceſſarilie, that thei can not pleaſe
GOD, but rather dooe prouoke his
wrathe, and he condemneth thein
euery one.

Q. This is then thy ſaiyng, that vnto
the tyme that God hath receiued
vs to mercie, and regenerate vs by
his ſpirite, we can doe nothyng but
ſinne: euen as an euill tre can bying
forth no fruit, but that that is euil.

Matth. vii.

A. Euen ſo it is: for althoughe our
workes make a faire ſhewe to man-
nes ſight, yet thei are wicked before
God, ſo long as the harte is nought
vnto the whiche GOD chiefly hath
reſpecte.

Q. Hereby then thou doeſt conclude,
that it lieth not in our power, to pre-
uent

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uent God with our merites, and so
to prouoke him to lone vs, but moche
rather we thereby doe stirre hym to
be moze and moze angrie against vs

C. Hea sureltes: and therefore I saie,
that without any consideration of Tit. iii.
our owne woordes, he doeth receiue
vs into his fauour, and of his boun-
tifull mercie, through the merites of
our Saviour Christ, accounting
his righteousnesse to be ours, and
for his sake imputeth not our fau-
tes vnto vs.

Q. What meanest thou then, that a
man is iustified by faith?

C. Forasmuch as through beleuing,
that is, receiuing with an assurance
of the truth, the promises of the Gos-
pell, we enter into possession of this
righteousnesse.

Q. This is then thy meaning, that
as GOD doeth offre righteousness
vnto vs by his Gospel, so the onely
waie to receiue it, is faith.

C. So I meane.

Q. Well then, saith that God hath 20. Sondaie
ones

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The good woorkes which procede onelie of faith,

ones receiued vs into his fauour, be not the woorkes, whiche we doe by the vertue of his spirite, acceptable vnto hym:

C. Yes verelie, bicause he dooeth of his free goodnesse so acceptethem, and not bicause their worthinesse doeth deserue so to be affirmed.

Q. How is it that thei be not woorthy of theim selues to bee accepted, since thei procede of the holie Ghoste:

C. Bicause there is mixed some filth thzough the infirmitie of the flesh, whereby thei are defiled.

Q. By what meanes then are thei made acceptable vnto God:

The waie to do good woorkes, whiche please God,

C. By faith onelie, whereby a man is assured in his conscience, that God will not straitlie examine his woorkes, nor trie theim by the sharpe rigour of his iustice: but that he will hide the vnperfectnesse, and the vn-cleane spottes that be in them, with the purenesse of our sauour Christ, and so account them as perfect.

Q. Paie we say then, that a christian

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is iustified by his woꝝkes, after that
God hath called him, oꝛ that he doth
merite thꝛough them Gods fauoz to
the pzocurement of life euerlasting?

C. No verely: but rather it is saied Iosai. Cxliiii;
that no man liuyng shall be iustified
in Gods sight: and therfoze we must
pzaise, that he doe not enter into iud-
gement wth vs.

M. Thou meaneſte not hereby, that
the good deedes of the faithfull, are
vnprofitable.

C. I meane nothyng lesse: Foꝛ God
promiseth to rewarde them largelie,
bothe in this woꝛlde, and in the life
to come: and yet this notwithstanding
dyng, those rewarde of God be not
giuen foꝛ our worthie desertes, but
onely bicause it pleaseth God of his
goodnesse to loue vs freely, and so to
couer and forget our fautes, that he
will neuer call them any moze to
remembraunce.

M. Wate we bee iulle, without good A right faith
is neuer idle. 3
woꝝkes:

C. That is not possible: foꝛ to beleue
in

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What it is to
believe in Christ

In Christe, is as moche to save, as to receive Christe in soche sorte, as he dooeth give hymself unto vs : nowe this is an evident thing, that Christ dooeth not onely pꝛomes to deliever vs from deathe, and to restore unto vs, the favour of GOD his father, thzough the onely merites of his innocencie, but also he pꝛomiseth to make vs newe creatures by his holy spirite, to the ende that we should leade an holie conuersacion in all good woorkes, so that these must be ioined together, excepte wee would diuide Christ from himself.

Q. Then I see, that it is so farre fro the office of faith, to make menne despisers of good deedes, that it is the verie roote, where all good woorkes doe spring.

The effecte of
the Gospell, is
Faith and re-
pentance.

C. It is moste certaine: and for this cause the doctrine of the gospel doth consist in these twoo poyntes, faith and repentance.

21. Sondaie. Q. What maner of thing is Repentance?

C. It

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C. It is the hatred of sinne, and loue of Justice, procedyng of the feare of God, whiche byngeth vs to the forsaking of our selues, and to the mortifying of our fleshe, that wee maie giue our selues, to bee gouerned by the spirite, in the seruice of God.

What repentance is.

M. This then was the second member in the diuision, whiche we made at the beginnyng, concernyng a christen mannes life.

C. Pea verelie: and we haue said also, that the verie right and allowable seruice of God dooeth consist, in obeyng his will.

Wherein the righte seruyng of God standeth

M. Why so?

C. Bicause he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What thynges doeth it containe?

C. It is diuided into twoo partes, whereof the first doeth containe folwer

The lawe hath twoo partes.

Commaundementes: the second co-

D.J. teineth

THE LAVVE.

teineth fire, so that there be tennie in the whole.

Q. Who hath made this diuision thereof?

*Leuit. xix.
Deu. c. vi.*

C. GOD hymself: who also gaue it wzitten in twoo Tables vnto Moses, sayng: that the whole was reduced into tennie sentences.

*Exod. xxxiii.
Deut. f.*

Q. What is the contente of the first Table?

*The effecte of
the first Table*

C. It conteineth the maner of the true worship of God.

*The effecte of
the second table*

Q. What is contained in the second Table?

C. How we ought to behaue our selues towarde our neighbours, and what duetie we owe vnto them.

22. Sondaie.

Q. Rehearse the firste commaundemente.

*The first commaundemente.
Exod. xx.
Deut. v.*

C. Hearken, and take heede Israel. I am the Lorde thy GOD, whiche haue brought thee out of the lande of Egypt, fro the house of bondage: Thou shalte haue none other Gods before my face.

Q. Declare the meanyng hercof.

C. In

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C. In the beginnyng he vseth, as it were, an introduction to the whole Lawe. For he doeth challenge here vnto hymself, firste authoritie to commaunde, namyng hymselfouerla-
syng, & the Creatour of the worlde: and againe after, he calleth hymself our GOD, to make vs highly to esteeme his doctrine: for if that he bee our Saviour, it is good reason, that we be also his obedient people.

M. But that whiche foloweth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarlie to the people of Israel?

C. Yes verelie, as concernyng the bodie: howbeit, it belongeth also indifferently vnto vs all, in so moche as he hath deliuered our soules, from the spirituall captiuitie of sinne, and from the tyrannye of the deuill.

M. Why doeth he make mencion of this, in the beginnyng of his Lawe?

C. To put vs in remembraunce, how greatlie we are bounde to obey his good pleasure, & what unkindnes it

What signifies
eth the deliue-
rance out of
Egypte.

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is to doe the contrarie.

The Comme of
the firste com-
maundemente.

Q. What requireth he in this firste commaundement?

A. To reserue vnto hym onelie, his whole honour, not giuing any part of to any other.

Q. What is his due honour?

The honor that
is due to God
alone.

A. To worshippinge hym, to putte our whole trust in him, to call vpon him, and soche other like, whiche bee attributed onely vnto his maiestie.

Q. Wherefoze saith he, Before my face?

A. For somoche as he seeth and knoweth all thynges, and iudgeth the secreete thoughtes of mennes hartes he signifieth vnto vs, that he dooeth not require onelie that in outwarde profession, but that vnfaignedly from the botome of our hartes, wee dooe take hym for our onely God.

23. Sondaie. **Q.** Rehearse the seconde commaundemente?

The second co-
mmaundemente
touching Ima-
ges, & the wor-
shipping of the

A. Thou shalt make thee no graue Image, neither any similitude of thinges, that are in heauen aboue, neither

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neither that are in the yearthe be-
neth, noꝛ that are in the waters be-
neth the yearth: thou shalt not bowe
downe to them, neither serue them.

Q. Doeth he vtterlie forbid the ma-
kyng of any Image?

C. No: but he doeth forbid expꝛessely
either to make any Image, to repre-
sente GOD, either to worship hym
thereby.

Q. Wherfore are wee forbidden to
represente GOD, in any visible I-
mage?

C. Bicause there is no comparison Deut. xlii.
Isa. xli.
Ages. xviij.
Roma. iij.
betwene him that is an euermouing
Spīrite, incomprehensible, and a
materiall bodie, mortalle, corrupti-
ble, and visible.

Q. Why minde is then, that he doth
greate dishonour to Gods maiestie,
that goeth aboute to represent hym
in soche sorte.

C. Pea verelie.

Q. What maner of adozaciō is here
condemned?

C. Wee are forbidden here, to conse-
D. iij. before

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Of honour for:
bidden to Ima:
ges.

before any Image, to make our pra:
yers, or to bowe our knee before it,
or to make any other signe of reue:
rence, as though **GOD** did there
shewe hymself by them.

Q. This is not then to bee taken, as
though all keruyng or paintyng of
Images, were utterly prohibited,
but alonely to make Images, either
to seeke or to honour **GOD** in theim,
or to abuse theim vnto any kinde of
supersticion or Idolatrie.

A. It is euen so.

Q. For what purpose was this com:
maundement giuen?

A. That as in the first commaunde:
ment, **GOD** sheweth hymself to be
him alone, whom we ought to wor:
shippe and honour, euen so now he
sheweth the right kinde of worship,
to withdraue vs from all supersti:
cious and carnall imaginacions.

24. Sondaie, **Q.** Go forth.

A. He ioyneth vnto it a threatnyng,
that he is the Eternall, our **GOD**,
scilens, visityng the iniquitie of the
fathers,

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fathers, in their childzed, vppon the thirde and folwerth generacion, of soche as doe hate hym.

Q. Wherefoze doeth he make mention of his might?

A. To signifie, that he is of sufficiēt polwer, to maintaine his honour.

Q. What meaneth he, by speakyng of ielousie?

A. That he can not abide a companion with hym: for euen as he hath of his vnspeakeable goodnes, frelie giuen hymself vnto vs, euen so he will that we become altogether his: and this is the chaffitie of our soules, that thei be dedicated vnto him, and kept holie for hym: as contrariwise, it is a spirituall whozedome, if thei be withdrauen from hym, to any kind of Idolatrie, or superstitiō.

Q. How ought this to be taken, that he punisheth the transgressions of the fathers, in their children?

Touching spiritual whozedome.

A. To pearce our hartes more deeply, with the terrour of his wrath, who doeth not onely threaten to pu-

D. iij. nith

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nish the thoffenders, but also their posterite after them.

Q. What? Is not this contrarie vnto the righteousness of God, to punish the one for the others faute?

How God punisheth the fathers wickednes in the child

C. If we consider the state of manne the question is sone answered: for wee are euery one of vs by nature, vnder the curse of God, so that wee can not finde faute with **G O D**, whē he leaueth vs in this state. And as he sheweth his fauour towarde his seruantes, whē he doeth blesse their posteritie, so doeth he shew his vengeance towarde the wicked, when he suffereth their offsprynge, to continue in their cursed state.

Q. What saith he moze?

C. So thende he might stirre vs also with tender loue, he saith mozeouer, that he sheweth forth his abundant mercy vnto the thousand discente, of soche as li hym, and kepe his commaundementes.

Q. Doeth he meane, that the obedience of a faithfull man, shall be sufficient

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ficiēt to saue his posteritie, although
it be wicked:

C. Po: but that he will in soche sorte
shewe foꝛ the his goodnesse to ward
the faithfull, that foꝛ the fauour he
beareth vnto theim, he will also bee
known vnto their childꝛē, not one-
lie myndyng to pꝛospere them here,
in thinges of this woꝛld, but to san-
ctifie theim also with the giftes of
his Spiritte, whereby thei maie be-
come obedient to his will.

How God sheweth
mercie to
a thousand ge-
neracions.

A. But this semeth not alwaies so.

C. Po: foꝛ as the loꝛde doeth reserve
this libertie to hymself alwaies, to
shewe mercie vnto the childꝛē of the
wicked, so on the other part, he hath
not so bounde his grace, to the chil-
dꝛē of the faithfull, but that he maie
at his pleasure reiect whom he will:
yet notwithstanding, he dooeth in
soche wise oꝛder these thynges, that
all menne maie easely see, that he
hath not made this longyng pꝛomes
foꝛ nought.

Roma. vi.

A. Wherefoꝛe doeth he reherse here

D. v. in

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in the promes, to a thousande discē-
tes, whereas in the thzeatenyng, he
made mencion but of thze o2 solwe:

C. To signifie, that God is alwaies
moze readie to vse gentlenesse and
fauour, then roughnesse o2 rigour,
acordyng as he saiethe of hym self,
that he is readie to shewe mercie,
and slowe vnto angre.

Exod. xxxiii.
Numb. xiiii.
10 sal. Cciii.

25. Sondaie. **M.** Lette vs come to the thirde com-
maundement.

The the. iii. co
maundement.

C. Thou shalt not take the name of
the Lorde thy God in vaine.

M. What is the vnderstandynge
thercof?

Of othes.

C. He doeth not onelie forbido to ab-
use and blaspheme the blessed name
of God by perturie, but forbiddeth
as well all vaine and superfluous
othes.

M. Maie a man then sweare lawfully
at any tyme?

C. Yea verelie, when there is iuste
occasion, that is to saie, to maintaine
the truthe, when the tyme shall re-
quire, and likewise to kepe by other-
lie

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lie charitie among vs.

Q. Dooeth he dispoſe no othes, but ſoche as are made to the hinderance of Gods honour?

C. In one kinde of othe he teacheth vs a general rule, that we neuer ble the name of GOD, but in feare and humbleneſſe, to glozifie his name.

For euen as it is holie, and of moſte woorthie price, ſo it behoueth vs to take diligent heede, that we doe not in ſoche ſort name it, that either we make ſeme to paſſe lightliſe of it our ſelues, or giue to other occaſion to haue it in ſmall reuerence.

With what
reuerence we
ſhould name
God.

Q. How ſhall this be?

C. If wee dooe neither thinke nor ſpeake of God, nor of his woorkes, but with all reuerence and honour.

Q. What foloweth?

C. A threatenynge, that he will not holde hym innocent, that taketh his name in vaine.

P. Saying that GOD pronounceth threatenynge in other places in a generalitie, that he will puniſhe all
trans-

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transgressors, what vehemencie is there besides in these wordes?

C. He doeth expressly declare hereby, in howe greate estimation he hath the honour of his name, for so moch as he saith euidentlie, that he can not abide, that any man doe despise it, to the intent that we might reuerence it the moze.

26. Sondaie. **M.** Let vs come to the folwerth commaundement.

The fifth commaundement.

C. Remember to kepe holie the Sabbath daie: sixe daies shalt thou labour, and doe all thy worke, but the seventh daie is the rest of the worde thy God: thou shalt doe no worke in it, neither thou, nor thy soonne, nor thy doughter, neither thy seruaunt, nor thine handmaide, nor thine ore, nor Ass, neither the straunger that is within thy gates: for in sixe daies God made heauen and yearth, and all that is in theim, and the seventh daie he rested: wherfoze he hath blessed the daie of rest, and hath made it holie to hymself.

M. Doeth

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Q. Doeth God commaunde to laboꝝ
fixe daies, and rest the ſeuenth?

A. No, not pꝛeciſelle: but he dooeth
giue men leaue to trauell fixe daies,
and maketh a reſtraint onellie of the
ſeuenth, in the whiche he foꝛbiddeth
to labour.

Q. Are wee then bounde by Goddes
commaundemente, to refraine one
daie in the Weeke, from all maner
of labour?

A. This Commaundemente hath a
certaine ſpeciall conſideracion in it:
foꝛ as touchynge the obſeruacion of
bodilie reſte, it belongeth to the Ce-
remoniall lawe, whiche was aboliſ-
hed at the commyng of Chriſt.

Q. Saiest thou then that this Com-
maundement, belongeth peculiarlic
vnto the Jewes, and that God did
giue it onellie foꝛ the tyme of the old
Teſtamente?

A. Yea verelie, as touchyng the Ce-
remonie thereof.

Q. Why then, is there any other
thyng contained in it, beſides the
Ceremo-

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Ceremonie:

Three considerations for the which the Sabbath daie was ordeined,

C. There bee thre considerations, why this Commandemente was giuen.

Q. What are they?

C. The firste is, that it might bee a figure to represente our Spirituall rest. The second, for a comelie order to be vsed in the Church. And thirdly, for the refreshing of seruantes.

Q. What is Spirituall rest?

C. That we cease to dooe our owne woorkes, that the Lorde maie bying for the his woorkes in vs.

Q. How maie we thus rest?

C. By mortifying our flesh, and subduing the inordinate affections of our nature, to the ende that Goddes Spirit maie beare rule in vs.

Q. Are wee bounde to this reste, but one daie in the weeke?

The Spirituall Sabbath is continuall.

C. Yes, continuallie: so that when we haue ones begonne to entre into it, we must go on so warde, whiles our life lasteth.

Q. Why is there but one daie appointed

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poincted to representer vnto vs, a
thyng that dureth our whole life?

C. It is not necessary that the figure
dooe resemble in all poinctes, the
thyng it is ordeined to representer: it
is sufficiente, if thei bee like in some
poinctes.

A. Wherefore was the seuenth daie
appointed, rather then any other?

C. The number of seuen both signi- The number
of seuen.
fie perfeccion in the scripture: where-
fore the seuenth daie was most mete
to sette out vnto vs, a thyng that
should still continue: moreover it put-
teth vs in remembrance, that our
spiritual rest is but begonne in this
life, neither shall it be perfecte, vntil
we depart this worlde.

A. What is mente by that, whiche 27. Sondaie.
our Lorde alledgeth here, saynge,
that it behoueth vs to reste, for so
moche as he hath doen thesame?

C. When GOD had created all his
woorkes in sixe daies, he appointed
the seuenth, to the consideration of
his woorkes. And to the intente we
might

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might be the moze stirred thereto, he setteth foz the his owne example vnto vs, bicause there is nothyng so moche to bee desired, as to become like vnto hym.

Q. Must we then dailie meditate the woordes of God? **A.** Is it inough to haue mynde of them one daie in the weeke?

We are bound
to praise God
continuallie in
his woordes.

C. Our duetie is to be exercised dailie therein: but foz our weakenesse sake, there is one certaine daie appointed. And this is that politicke order, whereof I spake.

Q. What order then is to bee obserued that daie?

As touchyng
politicke order
foz daies.

C. That the people come together, and giue diligent eare to the worde of God, vse common prayers, and make profession of their faith and Religion.

Q. What meaneffe thou by sayng, that it was partelle ordeined foz the ease of seruauntes?

C. That thei whiche bee vnder the power of others, might bee released somewhat

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somewhat of their labours, the which
the thyng also serueth to the furthe-
raunce of the common wealthe, for
so moche as euery manne hath iuste
cause to bee the redier, willinglie to
trauell the other sixe daies, whē thei Coloss. ii.
consider, that thei maie take their
reste in the seuenth.

Q. Lette vs now see how this Com-
maundement belongeth vnto vs.

C. As touching the ceremonie ther-
of, it is abolished: For wee haue the
accomplishment thereof in Chyriste. *The Ceremo-
niall Sabbath
is ended.*

Q. How so?

C. For our old man is now crucified
by the vertue of his death: & thzough
his resurreccion we ar raised againe Roma. vi.
into a newnesse of life.

Q. What is there then in this com-
maundement, that concerneth vs?

C. Wee are bounde to obserue the
politicke order, appoynted in the
Churche, for the hearyng of Gods
woorde, for commynge together to
make Common pzaiers, and for the
right vse of the Sacramentes.

C. j. Q. And

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Q. And dooeth the figure profite vs
no more?

C. Yes verelie: For it leadeth vs to
the truth of that thing, whereof the
Sabbath daie is a figure: whiche is,
that we beyng made the true mem-
bers of Chyriste, ought to cease from
our owne woꝝkes, & commit our sel-
ues wholly vnto Gods gouernaunce.

28. Sondaie **Q.** Let vs come now vnto the second
Table.

The fifth co-
maundement.

C. Honour thy father & thy mother.

Q. What doest thou meane by this
woꝝde, Honour?

What honour
is due to our
superiours.

C. That children vse humble obedi-
ence towarde their father and mo-
ther, bearyng a reuerent minde to-
ward them, readie to assiste and aide
them, and willing to doe after their
Commaundementes, accoꝝdyng to
their duetie.

Q. Proceede.

C. God ioyned also a pꝛomes to this
commaundement, sayng: That thy
daies shall bee pꝛolonged vpon the
lande, whiche the Loꝝde thy GOD
hath

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hath gathered.

Q. What is the meanyng of this promys?

C. That God will indue them with a long life, whiche haue their father and mother in due reuerence.

Q. Howe commeth it to passe, that GOD promiseth man to pꝛolonge his life (as if it were a speciall benefite) since this life pꝛesente, is so full of miserie?

C. Though our life be neuer so full a long life, of wretchednesse, yet it is the blessing of God vnto the faithfull, at the leaste for this one cause, that it is a token of his fatherly fauour, in that he nourisheth theim here, and pꝛeserueth theim.

Q. Maie a man gather of the contrarie part, that he, who liueth not many yeres, is accursed of God?

C. No, but rather it cometh to passe many times, that our Lorde taketh them sonest of all out of this world, whom he loueth moste dearli.

Q. In doying thus, it semeth that he

C. y. kepeth

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kepeth not alwaies p^{ro}vide.

Benefites of
this worlde are
promised with
condicion,

C. What p^{ro}mes soeuer God maketh vs, touchynge the benefites of this worlde, we ought to take it with this condicion, so farsothe as it shal bee expediente for the healthe of our soule: for it were a contrarie order, not to haue chief regard of the soule

Q. And what is to be sated of them, that bee disobedient vnto the father and mother?

The punish-
ment of childre
which disobeie
their parentes,

C. God will not onelie punish them with euerlastyng paine, in the daie of iudgemente, but he will execute his vengeance also vpon their bodies here in this worlde, either by shortnyng their life, either punishyng them by a shamefull death, or some other waie.

Q. Doeth not God speake expressely of the lande of Canaan in this p^{ro}mes?

C. Yes, as touchyng the childzen of Israel: but we muste now take it in a more generall significaciō, so that in someche as the whole yearth is

Lordes

Psal. cxliiii.
Psal. lxxviii.
Psal. Cxv.

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Lords, we ought to acknowledge,
that what countrey soeuer we dooe
inhabite, God hath giuen vnto vs
the same for a dwelling place.

Q. Is there nothing els to be vnder-
stande in this commaundement?

A. Though no mencion be made in
it expressely, but of the Father and
Sother, ye we must vnderstande in
them al Magistrates, and superiours:
or so moche as there is one maner
of consideration of them all.

Q. What is that?

A. Because God hath giuen vnto
them preeminence: for there is none
authoritie of parentes, of Princes,
or Magistrates, or Maisters, neither
any other office or title of preemi-
nence, but soch as God hath ordeined Roma. xlii.

Q. Reherse the first commaundement. 29. Sondaie.

A. Thou shalt no kill.

Q. Is there nothing forbidden here,
but open murther?

A. Yes verelie: for considering that
it is God, who giueth this in com-
maundemente, he dooeth not onelie

C. iij. giue

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give vs a Lawe, to restrain our outward deedes, but principallie to bind the affections of our minde.

Q. Why meanyng is then, that there is a certain kinde of murthe, lying principally in the harte, the which is forbidden here of God.

C. It is euen so: For hatred or enrouer, and all desire to doe hurt vnto our neighbour, is murthe before GOD.

Q. Is it enough then, if we beare no harted nor malice towards any man.

C. No: for that that God condemnet hatred, it is to bee vnderstande also, that he requirerh of vs to loue al man vnfeinedlie, procuring their welth.

Q. What is the seventh commaundemente?

C. Thou shalt not commit adultrie.

Q. What is the effecte of this Commaundemente?

C. All whozedom is declared to bee accursed of God, and therefore it becometh vs to refrain fro it, except we will prouoke his wrath against vs.

Q. Is

The seventh commaundemente.

All whozedom is accursed.

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Q. Is there none other thing required, in this commaundement?

C. We must alwaies haue regarde to the Lawmaker, who considereth not onelie the outward woorkes, but rather the affection of the harte. The mynde of the Lawmaker is to be considered.

Q. What is here moze required?

C. For somoche as our bodie, and soules are the Temples of the holie Spirit, that we kepe them in al puritie: and therefore we muste not onelie be chaste, as touching the carnall acte, but also in harte, woordes, and behauiour, so that there muste be no part in vs defiled or vnchaste. i. Cor. iij.
ii. Cor. vi.

Q. Go on to the eight commaundement. 30. Sondaie.

C. Thou shalt not steale.

Q. Doeth this commaundement forbid onelie soche robberies, as be punished by comon lawes, either doeth it teache any further? The eight commaundement.

C. This commaundement reacheth vnto all vnlawfull and deceivable occupacions, wherby we plucke vnto vs any parte of our neighbour's Of theste.

C. iij. sub

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substaunce, whether it be by violence by fraude, or by any other meanes, that **GOD** hath not allowed by his woorde.

Q. Is it inough if a man refrain from the deede doyng, either is it forbidden also to desire any soche thing?

Of inward theft.

C. We must alwaies haue a consideration, that **GOD** was the maker of this lawe, who, forsomuche as he is a Spirit, hath not onelie regarde to robberies, that bee committed in deede, but he considereth as well our secrete enterprises, our deuises, and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

Q. What becometh it vs then to doe?

C. We are bounde to doe our endeavour, that euery manne maie haue his due and right.

The ninth commandement.

Q. What is the ninth Commandement?

C. Thou shalt not beare false witness against thy neighbour.

Q. Doeth **GOD** forbidde in this commandement?

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maundement, open periurie befoze
a Iudge onely: Either are we char-
ged to make no lie, to the dispoſite
of our neighbours:

C. Under one kinde, he giueth a ge-
neralle doctrine: meanyng that wee A generall doc-
trine touchyng
other,
maie not ſpeake any thinge, to the
reproche of our neighbour ſaſly, and
that wee maie in no wiſe backebite
him, or make lies of him, whereby
he might ſuſtaine loſſe in his goods
or be hindered in his good name.

Q. Wherefoze dooeth he ſpeake ex-
preſſly of open periuries:

C. To the intent that we might the
more earneſtly deteſte this vice of
backebiting, & lying, ſignifying vn-
to vs withall, that whoſoeuer doeth
accuſtome himſelf to ſpeake ſclaun-
derouslie of his neighbours, or too
make any lie to his hinderance pri-
uately, he will not be aſhamed ſhort-
lie after, to ſoſweare himſelf openly.

Q. Be ſclaunderous and lying wo-
des ſo forbidden here alone: Ceither
bee we alſo reſtrained from all euill

C. v. thin

After cuſtoma-
ble ſclandering
and lying,
there foloweth
ſhortely open
periurie.

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thinkinge

That that is ill
to bee doon be-
fore men, is ill
to bee thoughte
before God.

C. As well the one as the other, by
the reason whiche we haue already
alledged: for that that is euill in the
doing before men, is as euill to bee
willed or thought before God.

A. Declare this in fewe wordes.

C. We ar taught by this commaū-
demente, not to Judge euill, or to
speake any wordes, that sounde to
the reproche of others, but rather to
haue a good opinion of our neigh-
bours, and to maintaine their good
fame, so farre forth as the truthe
will beare vs.

31. Sondaie. **A.** Let vs come now to the last com-
maundemente.

The tenth com-
maundemente.

C. Thou shalt not couet thy neigh-
bours house: neither shalt thou co-
uet thy neighbours wife, nor his
manne seruauant, nor his maide, nor
his Oxe, nor his Ass, neither any
thing that is thy neighbours.

A. Seeing the whole lawe is spiritu-
al (as thou hast said) and forsomuche
as euery one of these Commaūde-
mentes

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mentes wer ordeined, as well to correcte the rebellious affections of the harte, as to gouerne the outwarde doinges, it appereth that this commaundemente is superfluous.

C. In the other commaundementes God would suppress our wille and affections, but here in this be utterlie inhibited all euill thoughtes, light motions, sodain affections, yea, though we neuer fully purpose the, neither consent willingly to do the.

A. Saist thou then, that the leaste motion or temptation, that can entre into the thought of a faisthfull manne, is sinne, though he strue againste it, and will not by any meanes consent vnto it?

C. It is certain, that al euill thoughtes and motions, doe pzoceede out of our corrupt nature: wherof I conclude that the lustes, whiche do kinde or stirre by mannes harte to doe amisse, though he neuer consente to doe the thing, be neuertheles directed against this commaundement.

Every euill motion is a sinne.

A. This

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Q. This is then brieflie thy sayng,
that as euill lustes, whereunto men
consente and subiecte theim selues,
are reprobued as sinne in the former
commaundementes: euen so by this
commaundement, God requireth of
vs soche perfeccion, that there maie
not so moche as one euil motiō ones
entre into our hartes, the whiche
might prouoke vs to doe amisse.

C. Euen so I meane.

Q. Maie wee not now make a brief
somme of the whole Lawe?

The effect of
the whole law.
Matth. xxii.

C. Verie easely: for the whole Lawe
is comprehended in these two poin-
tes, the one is, That we loue God
with all our hart, with all our soule,
and with our whole minde: The o-
ther is, That we loue our neighboz
as our self.

Q. What is included in the loue of
GOD?

C. To loue him as our GOD: that
wee acknowledge and take hym
for our Soueraine Lord, Master,
Saviour, and Father: so that here-
by

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by our duettie is to lope hym, to feare hym, to honoure hym, to putte our whole truste in hym, and to obeie him.

Q. What doest thou meane by these woꝝdes: With all our harte, all our soule, and our whole minde?

To loue God
with all our
harte,

C. It is that wee loue GOD with soche a zeale and seruente affection, that there mate bee in vs no desire, no wille, no thoughte, no indeuour contrary vnto his loue.

Q. What is the meaning of the se³². Sondaie conde poinde?

C. As we bee naturallie inclined to loue our selues, and as this affectio doeth passe all the reste, euen so our loue towards our neighboꝝs, ought in soche soꝝte to beare rule in oure hartes, that it should guide vs altogether, and should be a line and rule thereby to oꝝder all our thoughtes and deedes.

Q. And whom meanest thou, when thou saiest, our neighbours?

C. I doe not onelie signifie our kindred,

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red, friendes, and soche other as be of our familiar acquaintance: but soche also as be strangers vnto vs, & moze then that, our verie enemies.

Q. How are we bounde to them?

A. There is a bonde, whereby God hath tied all men together, whiche is holie, and can not be broken by any mannes malice.

Q. Then thou wilt saie, if any man hate vs, that cometh of himself: & not by the verie order, whiche God himself hath appointed, he ceaseth not to continue still our neighbour, and we are bound euen so to take him.

A. So I meane.

Q. Seeing the Lawe requirerh soche a perfect seruing of God, is not euery Christen manne bound to frame his life after thesame?

A. Yes truelle: but we haue in vs so moche weakenesse, that there is no man, whiche fullie doeth performe, all that the Lawe requirerh.

Q. Why: Dooeth God therefore require of vs soche an exquisite perfection,

No manne can
fulfil the lawe.

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cio, as we be not able to reach vnto:

C. God requirerh nothing of vs, but that, whiche we are bounde to doe. But if wee giue diligence to frame our liues to this rule, set soo: the in the lawe, then albest we be farre frō attaynyng vnto the perfeccion thereof, yet the Lorde will not laie to our charge, our defeaute.

Q. Speakeste thou generallie of all men, or of the faithfull onelie?

No man is able to beginne to doe the leasse poinde that the Lawe requirerh, vntill he bee regenerate thzough the spirite of God. No: euer, if it were possible to finde out any man, who were able to perfoyme some part of that, that the Lawe demaundeth, it should not be inough, to discharge him befoze God: for the lorde pronounceth, that whosoener doeth not thzoughlie accomplishe euerie poinde contained in the lawe, is accursed.

*Dent. xxvij.
Gala. iii.*

Q. Hereof we muste needes gather, 33, Sondaie, that the Lawe hath twoo distinde offices,

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offices, according as there bee twoo
sortes of men.

To what vse
the law serueth
touchyng the
unfaithfull.
M. Coz. iii.

C. What els? For as touching them
that beleue not, it serueth to none o-
ther purpose, but to reprove them,
and to take from them all maner
occasion, to excuse them selues be-
foze God: and this is that, whiche
Sainte Paule speaketh, naming it
the instrumente of death and damp-
nation. But as touching the faith-
full, it serueth to an other vse.

Q. To what?

To what vse
the law serueth
as touchyng
the faithfull.

C. Firſte, the Lawe maketh it kno-
wen vnto them, that thei can not be
iustified by their woorkes: and so by
humbling them, it doeth stirre them
to searche their saluacion in Christ.
Secōdly, whereas it requireth moze
then is possible, for any man to doe,
it warneth them to praise vnto God,
that he would giue them strength,
and also doeth put them daile in re-
membraunce of their fautes, to beate
downe their pride. Thirddie, it ser-
ueth them in steede of a bzidle, to hold
them

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them faſte in the feare of God.

Q. When albeſt foꝛ the time of this tranſitorie life, we neuer accompliſhe the Lawe, yet it is not to be thought a vaine thing, that it requireth of vs ſoche a perfeccion: foꝛ thereby it ſet- teth by a marke vnto vs, to the ende that we every one, according to the grace wherewith God hath indued vs, might cōtinuallie with ſo moche moze ſeruente affection, walke to- wards it, and ſtudie daily moze and to come vnto it.

C. So it is ment.

Q. Haue we not a perfecte rule of all rightouſneſſe, ſet out in the Lawe?

C. Yes, ſo perfect, that God deman- deth none other thing of vs, then to folowe it: and contrariwiſe, GOD diſaloweth and refuseth, whatſoe- uer man taketh in hande to doe be- ſides: foꝛ obedience is the onelie ſa- crifice, whiche he requireth.

*Obediēce to the
lawe is Gods
onely Service
& the ſacrifice
that he requi-
reth of vs.*

Q. To what purpoſe then doeth all thoſe monitions, declaracions, ex- hortacions, and commaundements

F. J. ſerue

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1. Samu. xvi.
Iere, vii.

serue, whiche the Prophetes make,
and the Apostles:

C. Thet are nothing els, but exposi-
cions of the Lawe, whiche leade vs
to the obedience of the Lawe, rather
then djaue vs from it.

P. Yet it semeth that the lawe doth
not set out enery mannes particu-
lar vocation.

C. Whereas the law of God prescri-
beth, that we ought to render vn-
enery man that, that is his due, wee
maie right well gather therof, what
enery mannes duetie is in his state
and calling: further (as we haue al-
readie saied) the residue of the scrip-
ture maketh a moze particular and
plain declaracion of thesame: for the
self same thinges, whiche God hath
in selue woordes comprehended in
these tables of his commaundemen-
tes, other partes of the scripture doe
intreate here & there moze at large.

34. Sondaie.
The.iii. point
touching the
true honoryng
of God, is saie

P. Being wee haue now spoken suf-
ficietlie, of the right seruing of God,
(that is to saie, of obedience to his
will)

OF PRAIER

will) whiche is the seconde parte of the honoꝝ due vnto him, let vs treat now also the thirde poinde. lyng on him in
our nede.

C. Wee haue saied here befoze, that the thirde maner of honour, whiche he demaundeth of vs, is to call vpon him, and to seke foꝝ help at his hand in all our nedes.

Q. Doeſt thou meane, that we muſt call vpon him alone?

A. Yea: foꝝ he chalengeth this, as a peculiar honoꝝ due vnto his diuine maieſtie.

Q. Since it is ſo, after what ſoꝛt is it lawfull foꝝ vs, to require ſuccour at mannes hande?

C. There is great differẽce betwene thoſe twoo thinges: foꝝ we call vpon the name of God, to proteſt that we looke foꝝ no helpe, but at his hande, hauing our whole affiaunce in him, and in none els: yet in the meane time we ſeke the helpe of menne, ſo farre foꝛthe as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

F. ſ. **Q.** Then

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Q. Then to demaunde succour of me
is nothyng at all contrarie to this,
that we are bound to make our pra-
yer onelie vnto God for helpe, for so
moche as we putte not our truste in
them, neither seke their succour, but
so farre forth, as God hath ordeined
the ministers, and bestowers of his
goodes, to our necessitie and comfort.

A. We saie well: and in verie deede,
whatsoever benefite wee receiue at
any mannes hande, we are bounde
so to take it, as if God himself did de-
liuer it vnto vs: for the truth is, that
it is he, who sendeth vs all those thin-
ges by their handes.

Q. Is it not then our duetie to giue
thākes vnto men for their benefites
seing the law of nature so teacheth?

A. Yes, and it were for no moze, but
for that it hath pleased God to calle
the to soche honour, as to be the dea-
lers, & distributers of his benefites:
for God in so doing, doeth binde vs
vnto the, and will that wee take the
same thankesfullie at their handes.

¶. It

OF PRAIER;

M. It appereth by this, that we maie not call vpon Angelles or Saindes departed, for helpe.

C. It is certain: for touching saines departed, God hath not appointed vnto the any soche office, as to helpe vs. And as concerning his Angels, although he doth vse them as ministers to serue for our health, yet is it not his will that we should call vpon them for helpe, either haue our refuge vnto them in time of neede.

Neither Angels nor Saines departed are to be called vpon for any helpe.

M. Tha whatsoener is not agreeable to the order which God hath set forth vnto vs, is repugnant vnto his wil.

C. I meane no lesse: for if so be we be not content with that order, whiche God hath by his worde set forth vnto vs, it is a moste certaine token of infidelitie. Moreouer, if in steede of seeking vpon God alone, for help in all our needes, wee shall haue recourse vnto Angels, or any other creatures putting any parte of our confidence in them, we commit therein damnable Idolatrie, by attributing vnto

An euident token of infidelitie.

F. 19. them

OF PRAYER.

them that thing, whiche ought to be peculiarie reserved vnto God.

35. Sondaie. **Q.**

Of prayer.

Let vs come now to the right manner of prayer vnto god. Is it enough to praise with the tongue, either is a feruent minde, and earnest affection of the harte also required?

We must pray
with an hartie
affection.

C. The tongue is not alwaie necessarie in praising: but the vnderstanding and earnest affection, are alwaies necessarilie required.

Q. How proue you that?

10th Gal. Celib.
10th Gal. xxix.

C. For so moche as God is a spirite, he requireth alwaies the harte: and as at all other times, so speciallie in time of prayer, when we shewe ourselves in his presence, and enter into communicacion with him: & thereupon he maketh a restrainte of his promises, saying, that he will bee at hand to heare onely all them, which call vpon him in truthe: contrariwise he pronounceth all theim accursed, whiche praise hypocritallie, or without an earnest affection.

They are cursed
of GOD, that
praise without
hartie affection

Q. Then all soche prayers, as bee made

OF PRAIER;

made onelie with the mouthe, bee
vnprofitable, and to no vse.

C. Thei be not onelie vnprofitable,
but prouoke God to displeasure.

Q. What maner of affectiō is requi-
red, to make the pzaier acceptable?

C. We must first of all haue soche a
felings of our ponertie and wretched
nesse, that we maie perceiue an ear-
nesse veracion and grief of minde,
thzough the lothsomnes of sin: wee
musse also haue a seruente desire to
obtain grace at Gods hand, whiche
desire musse kindle our hartes, and
ingender in vs a seruient pzaier.

Q. Doe these thinges procede of our
nature? Either are thei giuen vnto
vs by the speciall goodnesse of God?

C. God must woozke herein: for we
are of our selues dulle, and without
all luste to pzaier: but the Spirit of
God doeth stirre vp in our hartes
soche sighes, as no tonguc is able to
expresse, & indueth our mindes with
soche a zeale, and seruient affectiō,
as God requireth in pzaier.

To pzaie for
thinges when
we fele not the
necessitie there-
of, is bothe vn-
profitable, and
also offendeth
God.

Roma. viii.
Gala. iii.

F. iiij. **Q.** Doeth

OF PRAIER.

Q. Dooeth this doctrine teache vs,
that wee ought not to dispose, and
stirre vp our selues to praiser?

C. Nothing lesse: but rather contra-
rwise, so ofte as we doe fele our sel-
ues colde, and not disposed to praiser
we ought to make our supplicacion
vnto the Lorde, that it would please
him to inflame vs with his spirite,
whereby we mase be framed to pra-
yer, with soche affeccion of mynde,
as wee ought to doe.

*Gods spirite is
our schole ma-
ster to teach vs
to prais,*

*The tongue ser-
ueth to a good
vse, in the ma-
kyng of our
praisers.*

Q. As touching thuse of the tongue,
thou doest not coumpt it vtterly vn-
profitable, in making of praisers.

C. No: for the woordes, whiche the
tongue vttereth, dooe many times
help, stirre vp & confirme the minde,
so that it is not so easely drawen frō
God. Moreover, forsomuche as the
tongue is created of God for his glo-
rie, aboue all other members of the
bodie, it is reason, that the tongue
bee employed by all meanes to that
vse: finally the verie seruient affec-
tion of the harte, dooeth many tymes
through

OF PRAIER.

though a vehement motion, enforce
the tongue to speake, though a man
did not purpose so to doe.

Q. Since it is as thou saiest, to what
purpose is it to praise, in a language
that a man doeth not vnderstande?

*To praise in a
straunge lan-
guage is a moc-
kyng of God.
1. Cor. xiii.*

C. It is a very mocking of God, and
a superstitious Hypocrisie.

Q. When we make our prayers vn-
to God, dooe we at all aduentures,
without sure knowledge, whether
we shall obtaine any profite or not?
either ought we to be surely persua-
ded, that our prayers will be heard?

*Prayer must pro-
ceede of a sure
confidence in
Gods promises.*

C. We must haue this enermore, as
a sure ground in al our prayers, that
they shalbe accepted of God, and that
we shall obtain our request, so farre
forthe as it shalbe expedient and ne-
cessarie for vs: whereupon S. Paule
saith, that the right inuocation and
praying vnto god, proceedeth of faith
For if wee haue not a sure truste in
the mercie of God, it is vnpossible to
make our prayer vnto him a right.

Roma. x.

*Who soeuer
doubteth whe-
ther God hear-
eth his prayer,
obtaineth no-
thyng.*

Q. What saiest thou then of them,

F. v. whiche

OF PRAYER.

Whiche be in doubt, whether **GOD** will heare them or not:

Matth. xxi.

Mathe. xi.

Three thynges
make vs bolde
to aske of God
firste, his prom-
ises.

10 sal. l. xci. and

C. xlv.

Isai. xxx. 8. & lxx

Jer. cxix.

Joel. ii.

Matth. vi.

C. Their prayers are vtterlie bolde,
seeing God hath made no promises to
any soche prayers: for he saith, what-
soeuer we shall aske, if we beleue, he
will graunte it vnto vs.

M. It remaineth to knowe by what
meanes, and in whose name, wee
may come by this sure confidence to
present our selues before God, con-
sidering that wee are vile sinners,
and farre vnworthie so to dooe.

C. First of all, we haue promises of
God, whereupon we must staie our
minde, without hauing any regard
of our own worthinesse. Secodly (if
we be the children of God) he doeth
incourage vs, and pushe vs forward
with his holie spirit, to come to him
familiarily as to our father: and that
we should not be afraid to come be-
fore his glorious maiestie (although
wee bee but as poore wormes of the
pearth, and most wretched sinners)
he hath giuen vnto vs our Lord Je-
sus

ii. His spiritte .

Roma. viii.

The mediator

of Churche his

owne soune.

1. Timo. ii.

Hebr. iiii.

1. 3hon. viii.

OF PRAYER.

his to be our Mediator, to the intent
that we by the meane of his merites
hauing recourse vnto God, mighte
haue an assured trust to finde grace.

Q. Dooest thou meane it thus, that
we maie not call vpon God by prayer,
vnles it bee doen in the name of our
Saviour Christ:

C. Yea: for we haue an expresse com-
maundement so to doe: and in so do-
yng wee haue a sure promes, that
through his intercession, all our re-
questes shall be graunted vnto vs.

*We maie not
prate, but in the
name of our
Saviour Christ.
Ihon. xiii.
i. Ihon. ii.
Ephes. iii.
Iacob. iiii.*

Q. It is not then a foolishhe presump-
tion, to present our selues boldly be-
fore God, since wee haue Christe for
our aduocate, and set him before vs,
to the ende that GOD maie for his
sake accept both vs and our prayers.

Roma. viii.

C. No verelie: for we make our pra-
yers, as it wer, by his owne mouth,
forsomoe he him self openeth
the waie for vs, and maketh our
prayers to be heard, yea, and intrea-
teth also continuallie for vs.

Q. Let vs treate now of the substance 37. Sondaie.

of

OF PRAYER.

of our prayers. Is it lawfull for vs
to praise for all thinges that we fan-
tasie, either is there a certaine rule
to praise?

We maie not
frame our pray-
ers, accordyng
to our owne fa-
tasie, but as
Gods worde
teacheth vs,
and his holie
spirit directeth
vs.
Matth. vi.

C. If wee should folowe our owne
fantasie in making our prayers, they
should bee very ill framed. For we
are so blinde, that we are not able to
iudge what is mete to be praised for:
moreouer, al our desires are so inor-
dinate, that it is expedient for vs to
byde them.

Q. What is then to be doon?

C. We must learne of God, what is
mete to be praised for, seing he alone
knoweth what is necessarie for vs,
and that he leadeth vs, as it were,
by the hande, so that wee our owne
selues doe nothing but folowe.

Q. What instruccion hath he giuen
vs for prayer?

C. He hath taughte vs sufficientlie
how, & wherefore to praise, throught-
out the whole Scripture, but to the
intente to byinge vs to one certaine
and sure marke, he hath set forth the
vnto

OF PRAYER

unto vs one maner of prayer, wher
in he hath bytestie comprehended all
soche poyntes, as be mete or lawfull
for vs to demaunde.

Q. Rehearse that forme of prayer.

A. It is the verie same that our lord
Jesus taught his disciples to praye.
For when thei asked of hym howe Matth. vi;
Luce. xi.
thei should praye, he answered, that
thei should saie on this wise.

Our father which art in heauen, The faithfull
prayer whiche
our lord hym
self taught vs.
halowed bee thy name: Thy kyng-
dome come: Thy will be doen euen
in yearth as it is in heauen: Gius vs
this daie our dailie bzeade: And for
giue vs our*debtes, euen as we for; or sinnes;
giue our debtors: And leade vs not
into temptacion: But deliuer vs fro
euill. For thine is the kingdom, and
the power, and the glorie for ever,
So be it.

Q. For the moze easie vnderstanding
hereof, tell me howe many Articles
be contened herein.

A. Sire: wherof the first doe cōcerne The diuinitie of
the lordes prayer
the glorie of God, without any con-
sideracion

OF PRAYER.

Consideracion of our selues: the other. It
toucheth vs properlie, and concerne
our wealth and profite.

Q. Why then, ought we to desire a-
ny thing of **GOD**, that bringeth no
maner of comoditie vnto our selues?

A. This is true, that **GOD** of his in-
finite goodnes, doeth dispose and or-
der all thinges in soche sort, that no-
thing can tourne to the glozie of his
name, whiche is not also profitable
vnto vs: So that when his name is
sanctified and honored, he maketh it
redound to our sanctification: & when
his kingdome cometh, we are after
a sort partakers therof: yet notwith-
standing our duetie is at soche time,
as wee aske these thinges, to haue
onely regard to his honor, without
any consideracion to our selues, or to
our owne commoditie and profite.

Q. By thy sayng then, though these
thre first petitions are greatlie pro-
fitable to vs, yet we maie not make
them for any other purpose, but on-
ly to desire to haue **GOD** honoured.

OF PRAIER,

C. It is euen so: and likewise, albest the thze last requestes be ordeined to praiſe so: thinges expediente and necessarie so: vs, yet euen in them also wee ought moſte earnestlie to seeke Gods honour, so that it must be the chief ende and marke whereunto al our wishinges & desires be directed.

Q. Let vs come now to the exposicio 38. Sondaie, of it: and befoze that we pzoceede any further, wherfoze is God named here, our Father, rather then by some other name?

C. Since in time of praiser speciallie we ought to haue a stedfast assurace of Gods sauour in our consciences, it pleaseth god to be called of vs by a name, which soundeth nothing but all swetenes, bountie and mercifulnes, therby to dzyne awaie al doubtfulnessse, and feare, and to make vs conceiue a bold courage, to come familiarlie into his pzesence.

In what sense
wee call GOD
Father.

Q. Maie wee then come boldly and familiarlie vnto GOD, euen as a childe maie vnto his father?

C. Yea,

Matth. vii.

C. Yea, and with a great deale more assured confidence, to obtain whatsoeuer wee shall desire: for if we being euill, can not chose but giue vnto our childzen bread and meat when they aske it, how moche lesse can our heauenlie Father refuse to giue vs soche thinges as wee haue neede of, since he is not onelie good, but the verie soueraine goodnesse it selfe?

A. Maie we not proue sufficientlie, by this that God is named our Father, the same thing which we affirmed, touching Christ, that our prayer ought to be grounded vpon sure trust in his merites and intercessio?

C. Yes certainlie: for God doeth acknowledge vs none otherwise to be his childzen, but onelie insomuche as we be the members of his soonne Christe.

A. Wherefoze doest thou not rather call God thy Father, then our Father, as it were in commune?

Why we calle
him our father

C. Euerie faithfull man maie right well call God his father particularlie.

OF PRAYER

life: but in this forme of prayer our Saviour Chyriste doeth teache vs to praye in commune, that wee might remember thereby the duetie & charitie, whiche we owe to our neighbours in our prayers, and to monish vs, not to care onelie for our selues.

Q. What meaneth this clause, whiche art in heauen?

C. It is asmoche to saie, as to name him highe, mightie, and incomprehensible.

Q. To what purpose serueth that?

C. That when we call vpon him by prayer, wee might learne to lifte vp our mindes, and to withdraue our imaginatio fro thinking any thing of him, worldlye or yearthlie, & that we should not measure him, by our fleshlie iudgement, and so make him subiecte to our will or appetite, but rather that we might with al humblenesse of minde, honour his excellent maiestie, and also that we might haue occasion to putte so moche the more our trust assuredlie in him, co-

C. j. Adoring

OF PRAIER.

Considering that he is lord and Master of all.

39. Sondaie. **M.** Make an exposition of the first petition.

The first petition.

C. The name of God is his honour and renoume, whereby he is sanctified and praised among men: therefore wee desire that his glorie maie be aduanced aboue al thinges and euerie where.

In what sense wee wishe the setting forth of Gods glorie.

M. Dost thou meane that this his glorie maie either increase or diminish?

C. No verelie, in it self: but the meaning hereof is, that it maie be known as it ought to bee, and that all the workes which God doeth, maie appere vnto men to be glorious, euē as thei bee in verie deede, so that he might by all meanes be magnified.

The second petition, wherein the kingdom of god consisteth

M. What dost thou mean in the second request by the kingdom of God?

C. This kingdome consisteth principally in two pointes: that is to saie, first in that he governeth his electe, through his holie spirit: and again in that he destroyeth the wicked, which

OF PRAIER

Whiche will not become subiectes to his kingdome, to thende that it may euidentlie appeare, that there is no power able to withstāde his power.

Q. What vnderstādest thou in praier, that this kingdome may come? The kingdome of Christ.

A. That it would please God from daie to daie, to increase the number of his faithfull flocke, that he would continuallie moze and moze bestow the giftes of his holie spirite among them, vntill the time come, whe thes shall bee fullie replenished: that he would also cause h light of his truth moze and moze to shine, and that he would in soch wise make his iustice to be knowen, that the deuil and his kingdome of darkenes may come to vtter confusion, and that al wickednesse maie be cleane abolished, and rooted out.

Q. Is not this requeste perfozmed daillie? The perfecte state of Christs kingdome.

A. It is partlie fulfilled: yet wee desire that it maie bee continuallie increased, and aduanced, vnto soche
C. y. time

OF PRAIER.

1. Cor. xv.

40. Sondaie

The thirde request, touching the accomplishing of Gods wille.

time as it shall come to full perfection: whiche thing shall be at the date of iudgement, what time God alone shall be magnified, and all creatures shall bee abased and subiect vnto his maiestie, & so he shall be in al thinges.

Q. In what sense praisest thou, that Gods will maie be doen?

A. That all creatures maie bee subiecte to him and obeye him, in soche sorte: that whatsoener is doen, may be pleasaunt to him.

Q. Doeest thou meane then, that nothing maie be dooen contrarie vnto his will?

A. Our request is not onelie, that he would bring all thinges to passe, as he hath appointed by his vnsearchable counsell, but that he would beat doune all rebellion, so that al willes maie obeye his will onelie.

Q. In so doing, dooe we not vtterlie refuse our owne willes?

A. Yes vtterly: and we praise not onelie, that he would bring to nought, soche desires as be against his will, but

OF PRAYER.

but that he would also create in vs,
newe mindes and newe hartes, that
our owne will being set aparte, his
spirit maie worke soche a wil in vs,
as maie bee in all poinctes agreable
vnto him.

P. Wherefore putttest thou vnto it,
In yearth, as it is in heauen?

C. Because the Angelles, whiche be his heauenlie creatures, studie no-
thing, but to please him, without a-
ny motion to the cōtrarie, we desire
that the like maie bee dooen in the
yearth, and that al men maie be fra-
med vnto a like willing obedience.

P. Come now to the seconde parte: 41. Sondaie.
What doest thou meane, by the daie-
lie bread, whiche thou askest?

C. That worde conteineth all thin-
ges, whereof we haue neede in this
presente life, not onelie as touching
meate, drinke, and clothes, but all
maner of things that God knoweth
to be expedient for vs in this world,
whereby we maie haue the fruition
of his benefites in quietnesse.

C. ij. P. Why

*How gods wil
is doon in hea-
uen,*

*The forwerth
petition, what
is ment by our
daile bread.*

OF PRAIER.

Q. Why beggest thou of **GOD** thy
dailie nourishment, since he hath
giuen a charge vnto all men, to get
their liuing with the labour of their
handes?

A. Albeit we are commaunded to la-
boꝝ foꝝ our liuing, yet all our laboꝝ,
diligence, and pꝛouision, that we can
make, is not able to pꝛocure vs a li-
uing, but the onelie blessing of **GOD**
vpon our handes and trauell, which
prospereth the thinges we go about
in his name. Whereouer this is to be
considered, that it is not meate oꝝ
dꝛinke that nourisheth vs (not with-
standinge wee bee commaunded, to
make pꝛouisiō foꝝ those thinges) but
the power of **GOD** mainteineth our
life, and wee vse theim onelie as in-
strumētes.

Q. Why callest thou it, Our bread,
since wee desire that it maie bee gi-
uen vs?

A. That cometh of the onelie boun-
tifulnesse of **GOD**, whose pleasure it
was to name it ours, albeit it is no-
thing

God muste
blesse our
labours.

Deut. viii;

OF PRAIER.

thing at all due vnto vs: and againe
by this worde we are put in remem-
braunce, not to desire an other man-
nes bzeade, but that onelie, whiche
we shall come by, by honest and law-
full meanes, agreeable to Gods or-
dinaunce.

M. Why saiest thou, this day, & daily

C. These two wordes do teach vs to
be contented, and not to wishe more
then is sufficiente for our necessitie.

Wherefore we
call it daile
bzeade.

M. Scing this is the commune pra-
yer, belonging indifferently vnto
all menne, howe is it that the riche
(who haue prouided abundaunce of
gooddes for a long time) maie make
this petition for one daie?

C. All menne bothe riche and poore
must vnderstande, that what good-
des soeuer thei haue, thei can no-
thing profite theim, but so far for the
as it pleaseth God to giue theim the
vse thereof, so that when wee haue
plentie, yet we haue nothing, vnles
he of his goodnesse, giue vs also the
fruition and vse of thesame.

G. iij.

M. What

OF PRAIER.

42. Sondaie **Q.** What is contained in the fifteth requeste?

The. v. petitiō. **C.** That it would please God, to forgive vs our debtes.

There is none
so holie **Q.** Is there any man liuing so iust, **Q.**
that nedeth not to make this requeste?
god forgueth
of his sinnes,
or debtes.

Job, ix,

C. No surelie: for our Lorde Iesus
prescribed this forme of praier to his
apostles, for the behofe of his whole
Church: so then whosoever would
exempte himself from this, refuseth
to bee of the compaignie of Christs
flocke: and in verie deepe the Scrip-
ture dooeth plainlie testifie, that the
moste perfecte man **Q.** is, if he would
alledge one point to iustifie himself
thereby before God, should be found
faultie in a thousand: it is mete ther-
fore that every man haue a recourse
continuallie vnto Gods mercie.

Q. After what sorte thinkest thou,
that our sinnes be pardoned vs?

Where, by debtes
are mente sing. **C.** Euen as the verie woordes of
Christe doe sounde: for as moche as
our sinnes bee as debtes, whereby
we are holden fast bounde vnder the
daunger

OF PRAIER,

Danger of euerlasting damnacion,
we make supplication vnto **GOD**,
that he would of his mere goodnesse
pardone them.

Q. Thou meanest then, that we ob- In what sorte
our finnes are
forgiuen.
tein forgiveness of our finnes, by the
free mercie of **GOD** onelie.

A. Yea: for wee can by no meanes
make amendes, for the least faulte
that we haue committed, if **GOD** did
not vse his bountifull liberalitie to-
wardes vs, by forgiving them free-
lie euery one.

Q. What profit cometh to vs by that
that we are pardoned of our finnes?

A. By this meanes, we are as accep- The fruites of
remission of
finnes.
table vnto **GOD**, as if we were iuste
and innocent, and also our conscien-
ces bee surelie perswaded of his fa-
therly loue to wards vs, wherby we
attain to euerlasting life & felicitie.

Q. When thou makest thy prayer, &
he would pardon vs our debtes, euē
as we pardon our debtors, dost thou
meane hereby, that wee deserue to
haue our finnes forgiven in that, &

G. v. we

OF PRAYER.

Our sinnes bee
pardoned frelie

C. We forgive other men their faultes?
So verely: for by that meanes we
should not haue pardone of our sin-
nes frelie, neither should the remis-
sion of theim be sufficientlie ground-
ed vpon the satisfaccion, which was
made in the death of Christe, as it
ought to be: but in that that we for-
get the wronges doen vnto vs, wee
folowe his example in gentlenes and
mekenesse. And now to declare that
wee are his children, he hath giuen
vs this as a badge to be knowen by,
and to certifie our selues that we ar-
so. On the other parte also he doeth
vs to wit, that we maie loke for no-
thing of him, but extremitie and ri-
gour, if we be not readie to pardon,
and to shewe fauoure vnto theim,
whiche be in faulte towards vs.

Whom God
refuseth to count
as his children

D. Thou meanest then, that GOD
here refuseth to take theim for his
childre, which can not forget wrongs
committed againste them: and yet thei
should not thinke them selues to be
partakers of the heauellie forgiveness.

C. Pea

OF PRAYER,

C. Pea verelie : and also to the ende
that al men might haue knowledge
that the self same measure , whiche
thei meate vnto other, shall be paied
vnto them again.

Q. What is the next petition? 43. Sondaie?

C. Leade vs not into temptation, The. vi. petitiō
but deliuer vs from euill.

Q. Makeste thou but one requeste of
this?

C. No : for the seconde parte dooeth
expounde the first.

Q. What is the substance of this
petition?

C. We desire that God do not suffer
vs to fall to wickednes, neither per- Roma. vii.
Galat. v.
1. Cor. x.
mit vs to be overcome of the deuill,
noz to be lead with the noughtie lu-
stes of our fleshe, whiche continual-
lie warre againste vs : but that he
would giue vnto vs power to with-
stande them, holding vs vp with his
hand, and keeping vs alwaies in his
sauegarde, to be our protectour and
guide.

Q. By what meanes is this brought
to

OF PRAYER,

to passe?

C. What time God doeth guide vs by his holie spirite, thereby causing vs to loue goodnes, and to hate euil, to seeke after righteousnesse, and to flee from sinne: for by his holie spirite we ouercome the Deuill, sinne and the fleshe.

Q. Hath euery man nede thus to be guided?

1. Peter. v.

C. Yea euery manne: for the Deuill watcheth continuallie for vs, euen as a roaring lion, readie to deuoure vs: and we on the other parte bee so feeble and fraile, that he would out of hande ouercome vs, if God did not both strengthen vs, and giue vs the victorie.

Q. What signifieth this word, temptation?

What is temptation.

C. The wilie guiles and subtil assaults of the Deuill, wherewith he assauleth vs: for asmoche as we are naturallie apt to bee deceiued, yea, readie to deceiue our selues, and our will is wholie bent to doe euill, and

Gene. vi. viii.

OF PRAYER

no whit to doe good.

Q. But wherefoze requir'est thou of God, that he dooe not leade vs into temptation, since that is an office belonging peculiarlie to the deuill?

A. God of his infinite mercie dooeth preserve his faithfull, not suffering the deuill to lead thē out of the waie neither permitting that sinne haue the vpper hande of them: so likewise he doeth not onelie giue vp, caste of and withdraue his grace from soche as he will punish, but also he deliuereth theim to the deuill, committing them vnto his tyzannie: he striketh thē with blindness, and giueth thē vp into reprobate mindes, that thei bee come vtterlie sclau'es vnto sinne, and subiect to all temptaciōs.

Q. What meaneth the clause which soloweth, for vnto thee belōgeth the Kingdome, and the power, and the glorie for euer?

A. It putteth vs againe in remembrance, that our prayers be grounded vpon God, and vpon his might.

OF PRAIER

tie power and goodnesse, and not in any thing that is in vs, since wee of our selues bee vnworthie ones to open our mouthes to cal vpo hym: again we ar taught hereby to conclude all our pzaers in the pzaing of his power and goodnesse.

44. Sondaie **Q.** Is it not lawfull for vs to aske any other petition or thinge, then is here rehearsed?

A. Albeit we ar not forbidden to vse other wordes, and to frame them also after an other sorte, yet there can no pzaer bee acceptable vnto God, vnles it bee in effecte and sense framed after this, whiche is vnto vs, as it were, a perfecte rule whereby to pzaie as we ought to doe.

Q. It semeth now conueniente time to come to the folwerth poinde, touching the honour due vnto God.

A. Wee haue sated already, that it consisteth in acknowledgng with the harte, and in confessing with the mouthe, that God is the authoure of all goodnesse, that thereby wee maie

The folwerth
kinde of hono
due to God.

OF PRAYER

maie honour him.

Q. Hath **GOD** set forth the no rule to teache vs how we should doe this?

C. All the examples in the scripture, of praising & thankesgiuing, ought to be as rules vnto vs.

Q. Is there nothing cōteined in the lordes praise, touching this matter?

C. Yes: for in that we praise, that his name maie bee glorified, wee desire also that al his woꝝkes maie be seene (accoꝝding as thei be in deede) excellent and praise woꝝthie: in soch sort that if he punish vs, we maie thereby praise the brightness of his iudgement: if he pardon our fautes, we maie thereby haue occasion to magnifie his mercie: when he performeth his promises, we maie acknowledge him to be the infallible truth: bylesse we require that there be nothing at al doone, wherein the brightness of his glorie be not shewed forth vnto vs: and this is to giue vnto him the laude and praise of all goodnes.

Q. What cōclusion maie we gather,

at

OF PRAIER

of al that we haue hetherfo spoken?

John. xiii.

*What euerglas
sing life is,
Matth. i.*

C. Wee maie well conclude of this, the sayng of Christ, that this is life euerglasting, to knowe the verie liuing God, and him whom he hath sent, our Sauour Christ: to knowe him, & saie, to the ende to render due honour vnto him, that thereby he maie become vnto vs, not onelie a Lozde and Master, but also a father and Sauour: whereby also wee on the other parte maie be his seruantes, his children, and a people wholie consecrated to his glorie.

45. Sondaie. M. What is the meanes to come by a state so excellent?

*Euerglasting
life is offered &
presented vnto
vs by Gods
woorde,*

C. He hath for thesame purpose left with vs his holie woorde, whiche is vnto vs, as it were, an entrie into the kingdome of heauen.

M. Where shall we seke for this his woorde?

C. It is contained in the holie scripture?

M. How muste we vse this woorde, to haue this profite by it?

C. We

OF THE VVORDE;

C. We must receiue it, being perfectly perswaded thereof in our conscience, as of an vndoubted truth, sent downe from heauen, submitting our selues vnto it with due obediēce louing it hartelie, with a seruente and vnfained affection; hauing it so printed in our hartes, that we maie followe it, and conforme our liues wholie vnto it.

D. Doe all these thinges lie in our power?

C. No, not one of thein all: but God worketh them in our hartes in this wise, by his holie spirite.

M. Is it not required of our parte, that we take pain, and doe our diligence, bothe to heare & to reade this doctrine, which is set forth vnto vs?

C. Yes doubtles: and first it is requisite, that euery man priuatlie in his owne house, giue himself to the studie of this worde: but principallie euery man is bounde to haunt duellie all Sermones made in the Congregation of Christe, where his worde

We must giue diligent labour to learne Gods worde.

H. J. is

OF THE VVORDE.

is expounded.

Q. Thinkest thou then, that it is not enough, that euery man doe giue diligence to read Gods woorde in his owne house, vnles thei come also together to heare it preached openlie?

C. I thinke it necessarie, if GOD of his goodnes doe prouide soche meanes, that we maie heare it openlie.

Q. What is the reason?

C. Because our sauiour hath set and established this order in his church, not to the ende that two or thre onelie should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onelie wate to builde his Church, and to preserve the same: let vs therefore euery one bee contente, to haue recourse to this rule, and not become wiser then our Master.

Ephes. iiii.

*Pastours or
Ministers in
the Church are
necess. iij.*

Q. Is it then a thinge necessarie, to haue Pastours and Ministers in the Churches?

C. Yea verie necessarie: and at their monthes men are bound, to receiue the

OF SACRAMENTES

the worde of the lorde, with all humble obedience: so that whosoever doth set light of them, and regards not to heare their saynges, thei contemne also Iesus Christ, and diuide the selues from the felowship of his flocke.

Q. Is it sufficient that we haue be-
ones instructe by their meanes, ei-
ther els must we hear their doctrine
continuallie?

C. It is nothing if a manne begin
welle, vnles he continue still in the
same: for we must kepe vs in Chrys-
tens Schole, and continue still his
scholars vnto the ende: and for that
cause he hath ordeined Ministers in
the Church, to teache vs continu-
allie in his name.

Q. Is there none other meane besydes his worde, whereby God sheweth himself vnto vs? 46. Sondaie.

C. God hath ioyned the Sacramentes, with the preaching of his worde. Of Sacramentes.

Q. What is a Sacrament?

C. A Sacrament is an outward token of Gods fauour, whiche by a visible
H. g. tible

OF SACRAMENTES

visible signe doeth representer vnto vs
spirituall thinges, to the ende that
gods promises might take the moze
deepe roote in our hartes, and that
we might so moche the moze surelie
giue credite vnto them.

Q. What? Is this possible, that a vi-
sible and a materielle signe, should
haue soche vertue, to certifie our con-
science?

A. No, not of it self, but GOD hath
ordained it so; soche an ende.

Q. Since it is the proper office of
Gods holie spirit, to seale and print
the promises of God in our hartes,
how canst thou attribute or giue this
propertie vnto the Sacramentes?

The difference
betwene Gods
spirite, and his
Sacramentes.

A. There is a great differece betwene
the one and the other: so; Gods spi-
rite is he alone, whom in verie dede
is able to touche and moue our har-
tes, to illuminate our mindes, and
to assure our consciences in such sort
that all these ought to be accompted
his onelie woorkes, so that the whole
praise and glozie hercof, ought to be
giuen

OF SACRAMENTES

giuen vnto him onelp: not withstanding, it hath pleased our lozde, to vse his Sacramentes as second instruments thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his spirit.

Q. Thou meanest then, that the efficacy of the Sacramentes, doth not consist in the visible signe, but wholly in the working of the spirit of God.

C. I meane euen so: according as it is Gods pleasure, to worke by meanes by him ordeined, without any derogacion thereby to his glorious power.

Q. What moued GOD to institute soche instrumentes or meanes?

C. He ordeined theim to helpe and comfozte our weakenesse: for if wee were of a spirituall nature, as the Angels are, then wee were apte to consider, bothe God & his manifold graces, after a spirituall maner also: but for asmuche as wee are clogged with yearthlie bodies, it was needfull for vs, that God did institute se-

The Sacramentes were ordeined to helpe our infirmities.

H. ij. A ble

OF SACRAMENTES,

able signes, to represent vnto vs spiri-
tuall and heauenlie thinges, for o-
therwise we could not comprehend
theim. Moreover, it is necessarie for
vs, that all our senses bee exercised
in his holy promises, that we might
bee the better stablished in the same.

47. Sondaie.

The Sacra-
mentes are
necessarie.

¶ Since God hath ordeined his Sa-
cramentes, for our necessitie, it wer
a pointe of arrogancie and presum-
ption, to thinke that thei might bee
as well left of, as vsed.

C. Be saie truthe: so that whosoener
doeth willingly forbeare the vse of
them, eslening the as thinges more
then nedeth, he dishonoureth Iesus
Christe, he refuseth his grace, and
doeth quenche his holie spirite.

¶ But what assurance of Goddes
grace, bee the Sacramentes able to
giue, seeing both the godlie and wic-
ked doe receiue them?

C. Albeest the infideles and wicked
do make the grace (which is presen-
ted vnto them by the Sacramentes)
of none effecte, yet it foloweth not y
their

OF SACRAMENTES.

their office and p^{ro}pertie is soche.

Q. How, and when is it, that the sacramentes haue their effecte?

A. When a man receiveth theim in faith, seeking onelie in them Christ and his grace. Whē the Sacrament. s. doe take thēir effect

Q. What meanesse thou by saying, that wee maie seeke nothing els but Christ in them?

A. I signifie thereby, that wee maie not occupie our mindes, in considering the outward signes, as though we would seeke our saluacion in the: neither maie we imagin, that there is any peculiere vertue inclosed in them, but contrariwise doe take the signe for an aide to lead vs straight to Christe, and to seeke in him saluacion, and all our felicitie. Howe Christe oughte to bee sought in his Sacramentes.

Q. If faith then bee required in the ministracion of theim, how are they giuen vnto vs, to strengthen vs in the faith, and to assure vs of Gods promises?

A. It is not inough, that faith bee ones begonne in vs for a time, but The Sacramentes be meanes to nourishe

OF SACRAMENTES.

It must still be nourished, and maintained, so that it may growe dailye, and be increased in vs. For the nourishment, strengthe, and increase thereof, God hath giuen vs the Sacramentes, the whiche thing sainte Paule declarerh, sayng, that the vse of theim, is to seale the promises of God in our hartes.

Roma, iiii,

Q. But is not this a token of infidelitie, when we dooe not beleue the promises of God, vnles thei bee confirmed vnto vs, by some visible sign, as an aide loyned vnto them?

Gods children
are not fullie
perfecte in this
life.

C. It is a toke of a weake faith, and yet the faith of all the children of God is soche, notwithstanding thei cease not therefore to bee faithfull, albest thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this world, there abideth continuallye, certaine remanentes of vnbelief in our flesh: and therefore we muste endeavour by all meanes, continuallye to profite and increase in faith.

Q. How

OF SACRAMENTES

Q. How many sacramentes be there in the Church of Christ? 48. Sondaie

C. There be but twoo, whiche be com-
mune vnto all men, & whiche Christ
himself ordeined for the faithfull.

Q. What be they?

C. Baptisme, and the holie Supper.

Q. In what pointes doe they agree,
and wherein differ they, the one from
the other?

C. Baptisme is vnto vs an entrie in
to the church: for it witnesseth vnto
vs, & where as we wer before stra-
ngers from God, he doth now receiue
vs into his familie. The Supper of
the Lorde is a testimonie vnto vs,
that God will nourishe and refreshe
vs with foode, euē as a good Master
of an house, studieth to sustaine and
scede, soche as be of his household.

Q. To the ende that we maie vnder-
stande them, bothe so moche the bet-
ter, let vs consider them aparte, one
after an other. First, what is the si-
gnification of Baptisme?

*The significa-
tion of Bap-
tisme.*

C. It standeth in twoo pointes: first

v. b. out

OF SACRAMENTES;

Roma. vi.
Ephes. iii.

our lord representeth unto vs here
in the remission of our sinnes: second-
lie, our regeneration.

49. Sondaie M.

What similitude hath water to
those thinges, that it maie represent
theim?

The misterte
of the water in
Baptisme.

C. First, the remission of sinnes, is a
maner of washing, wherby our sou-
les are clesed from all their filthi-
nesse, even as the filthe of our bodie,
is washed awaie with water.

M. What saiest thou of regeneraciō?

Wherfore the
water is pow-
red on the head,

C. Because the beginning of our re-
generation, standeth in the mortifi-
cation of our nature, and the eande
that wee become newe creatures,
through the spirite of God, therfore
the water is powred vpon the head,
to signifie that wee are dedde or bu-
ried, and that in soche sorte, that our
rising again into a new life, is there
withal figured, in that, that y pow-
ring of the water, is but a thing of a
very short continuance, and not or-
deined that wee should bee drowned
thereby.

M. Thou

OF SACRAMENTES.

Q. Thou meanest not, that the water is the washing of our soules.

C. No: for that belongeth to the blood of our sauiour Christ alone, whiche was shed, that all our filth might be wiped a waie, and that we might be counted pure, and without spot, euē before God: the whiche thinge then taketh effecte in vs, what time our consciēces be sprinkled therewith by Gods holie spirite, but the sacramēt dooth testifie and declare it vnto vs.

The water dooth not clese vs, but the blood of Christ onelie. i. Jhon. i. ii. Peter. i.

Q. Meanest thou then that the water standeth in none other stede vnto vs, but as a figure?

The water is not a bare sign.

C. It is soche a figure, as hath the veritie ioined vnto it: for god keepeth his promes, and deceiueth no man: wherfore it is certaine, that remission of sinnes, and newnes of life is offered vnto vs in Baptisme, & that we receiue thesame there.

The promes is ioined to it.

Q. Is this grace receiued indifferentlie of all menne?

C. No: for diuers through their wickednes, cause it to stand them in no stede:

OF SACRAMENTES. 10

mede: neuerthelesse, the Sacrament
loseth not his proprietie, albeist that
none feele the comfozte thereof, but
onelle the faithfull.

Q. What thing is that, wherby our
regeneracion is wrought in vs?

A. By the death and resurreccion of
our Saviour Chyiste: for his death
standeth in this steade vnto vs, that
by it our old Adam is crucified, and
our sinfull nature is, as it were, bur-
ied, so that it beareth no more rule
in vs. As touching þe newnes of life,
which is to be obedient to gods will,
that we obtain by his resurreccion.

Q. How doe we obtain this grace in
Baptisme?

A. Because wee are there clothed
with Chyiste, and indued with his
holie spirite, if so bee that wee make
not our selues vnwoztie of his pro-
mises, which be there giuē vnto vs.

Q. As touching our parte, what is
the right vse of Baptisme?

A. The right vs thereof standeth in
faith and repentaunce: that is, in
that

Wherby wee
are renewed in
spirite.

Wherewith the
righte vsing of
of Baptisme
standeth.

OF SACRAMENTES.

that wee bee sure, that we haue our
consciencs clesed in the bloode of
Christ: and in that we bothe feele in
our selues, and make it knowen to
others by our woorkes, that his spi-
rite abideth in vs, to mortifie our af-
fections, and so to make vs readie to
doe the will of God.

Q. Seing all this is required in the so. Sondaie
right vsing of Baptisme, holwe is it
that little childzen be Baptized?

C. I did not meane, that faith and re-
pentance, ought alwaies to go be-
foze the ministracion of this Sacra-
mente: so, that is onelie requisite in
them that be of age, and discrecion,
so that it is sufficiente, if the little
childzen shewe foze the frutes of
Baptisme, when thei are come to
sufficient age to knowe it.

Q. How wilt thou proue, that there
is no inconuenience in this doing?

C. Foze in like maner Circumcision
was a Sacramente of repentance,
as Moses and the Prophetes do wit-
nesse, and also a Sacrament of faith

The Baptisme
of infanten.

Deut. x. x. xxx.
Jerem. iii.

OF SACRAMENTES.

Roma. iiii.

as saint Paule teacheth, & yet God did not debarre little childzen, from the receiuing of the same.

Q. Doe, but art thou able to proue sufficiētlie, that there is a good reason, that thei should bee receiued to Baptisme, as that the other should be Circumcised?

The promises whiche were made to the Jewes onely, are now offered to all menne.

C. Yea: for the same promises, which God did make in tyme past, to his people of Israel, are now extended vnto all coastes of the worlde.

Q. And foloweth it therefore, that we must vse also the signe?

C. Yea, if we will consider the thing effectually: for Christ hath not made vs partakers of that grace, whiche belonged in time past, to the childzen of Israel, to thintent he would in vs diminish or obscure it, but rather to shewe for the his goodnes more euidentlie, and in greater abundaunce.

Q. Dost thou count then, that if we did denie Baptisme to little childzen, the grace of God should bee diminished, by the coming of Christ?

C. Yea

OF SACRAMENTES.

C. Yea surelie: for we should bee by that meanes destitute, of the erpzeſſe ſigne of Gods bountifull mercie, towardeſ our childre, the which thing thei that were vnder the lawe, hadt and in very deepe this thing ſerueth hightlie to our comforte, and to the ſtabliſhing of the promes, whiche hath been made vnto vs from the beginning.

Q. Thy minde is then, that for as moche as it pleaſed God in old time, to declare himſelf to be our ſauour, yea, of little children, and that he thought it alſo good, to ſeale his fauourable promes in their bodieſ, by an outward ſacramēt, that therfore it is verie good reaſon, that there be no leſſe tokens of aſſuraunce after Chriſtes cōming, ſince the ſelf ſame promes cōtinueth ſtil, & is moze openlie vttered, aſwell by worde as dede.

C. Yea: and mozeouer it ſemeth a thing, woꝛthie of notable reprehention, if menne would dooe ſo moche wrong vnto children, as to deny the
the

OF SACRAMENTES.

the signe, whiche is a thinge of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of moche higher estimaciō.

Q. For what consideraciō, ought we to baptize litle chilozen?

To what purpose children are Baptized.

A. In token that thei are inheretors of the blessing of God, which is promised to the seede of the faithful, that when thei come to age, thei should bee instructed what the meaning of Baptisme is, to profite theim selues thereby.

St. Sondaie.
Of the Lords Supper,

Q. Let vs nowe speake of the Supper: and firste, what is the significacion thereof?

A. Our Lorde did ordein it, to putte vs in assurance, that by the distribution of his bodie and bloodde, our soules are nourished in the hope of life cuerlastyng.

Q. What is it that our Lorde representeth vnto vs, his bodie by the bread, and his blood by the wine?

Christ offereth to vs his body by the breade, and his blood by the wine,

A. To signifie vnto vs, that what properitie the breade hath towardes
our

OF SACRAMENTES.

our bodie, that is, to feede and susteine theim in this transitorie life, the self same propertie also his bodie hath, touching our soules, that is, to nourishe theim spirituallie. And in like maner as the wine doeth strengthen, comfort, and reioice man, euen so his blood is our full sope, our comforte, and spirituall strength.

Q. Doeſt thou meane, that we must bee in deede, partakers of the bodie and blood of the Lorde?

C. I meane so: For since the whole trust and assuraunce of our saluacion, doeth consist in the obedience, whiche he hath perſormed vnto god his father (in that that GOD doeth accept and take it, as if it wer ours) we must first possesse him, seing that his benefites dooe not belonge vnto vs, vntill he hath firste giuen hym self vnto vs.

Q. Why? Did not Christe giue him self vnto vs, what time he gaue him self to bee crucified, that thereby we might be brought into the fauour of

A. God

*The onely stay
of our trust.*

OF SACRAMENTES

God his father, and be deliuered fro
damnation?

C. Yes: but that dooeth not suffice,
vnles we doe receiue him with all,
in soche sort as we maie feelee in our
consciencs, the fruite and efficacie
of his death and passion.

Q. Is not faith the readie meanes,
to receiue Christ by?

After what sort
we receiue christ

C. No doubt: and not onelie in that
we beleue, that he died and rose a-
gain, to deliuer vs from eueralasting
death, and to procure vs also eueral-
asting life, but also by that he dwel-
leth in vs, and is ioyned with vs,
as the hedde with his members, to
the ende to make vs partakers of all
his graces, by the force of this ioy-
ning together.

2. Sondaie. Q. Haue we Christ ioyned vnto vs
by none other meanes, then by his
Supper?

1. Cor. 1.

C. Yes: for we receiue Christ with
the fruition of his benefites, by the
preaching of the Gospell, as saincte
Paule witnesseth, in that that our
Lords

Ephes. 5.

OF SACRAMENTES.

Our Lord Jesus doeth promise vs ther
in, that wee are bone of his bones,
and flesh of his flesh: and againe,
that he is the breade of life, whiche *Jhon. 6.*
came doune from heauen to nourish
our soules: and in an other place, *Jhon. 14.*
that wee are one with him, euen as
he him self is one with his Father,
and soche like.

Q. What is there moze to be had in
the Sacramente? **A.** to what vse
doeth it serue vs besides?

C. This is the difference, that this
our ioyning together is moze euide
nt, and plenteoullie set forth vnto
vs: for albeit our sauiour Christ, be
in verie deede exhibited vnto vs,
bothe by Baptisme, and by the prea
ching of his worde, yet that is but in
a parte, as it were, and not fullie.

Q. What is it then brieftlie, that we
haue by this signe of bread?

C. That the bodie of our Lord Je
sus, for so moche as it was ones
offred vp for vs in sacrifice, to bring
vs into Gods fauour, is now giuen
*What doeth
the signe of
bread teach vs.*
3. y. vnto

OF SACRAMENTES

unto vs, to assure vs, that wee are partakers of this reconciliation.

Q. And what haue wee by the signe of wine?

What is signi-
fied to vs by
the wine.

C. It assureth vs that as our Lorde Iesus, did shed his blood ones on the crosse, for a full price and satisfaction of all our sinnes, euen so he now giueth it vnto oure soules to drinke, whereby we should not doubt to receiue the fruit and benefite thereof.

Q. By these thine answeres I gather, that the Lordes Supper doeth direct vs to the death and passion of our Saviour Christe, to the intente we maie be partakers of the vertue thereof.

The Lordes
Supper is not
a sacrifice pro-
pitiatorie.

C. It doeth so: for euen then the onely and euerlasting Sacrifice was offered vp for our redemption. Wherefore there remaineth now nothing els, but that we should haue the fruites thereof.

Christ alone is
the euerglastyng
bishoppe.
M. b. c. v.
Matth. xxvi.

Q. The Supper then, was it not ordeined, to offer vp the bodie & blood of our saviour, to God his father?

C. No:

OF SACRAMENTES;

C. For: for ther is none, but he alone,
vnto whom that office belongeth,
for: somoche as he is the euerlasting
Sacrificer: But the charge that he
hath giuen vnto vs, is that we dooe
receiue his bodie, and not offre it.

M. Wherefore be there twoo signes 53. Sondaie.
institute?

C. Our lord did that to help our in-
firmities, signifying that he is aswell
the drinke, as the meate of the soule, The ordeinyng
of twoo signes
was for our
weakenes.
to the ende we might bee content to
seeke our nourishment fullie and
whollie in him, and no where els.

M. Doeth the seconde signe, whiche
is the Cuppe, belong indifferentlie
vnto all men?

C. Yea, and that by the commaunde-
ment of our sauour Christ, contrarie
wherunto we make in no wise doe.

M. Receiue we in the Supper onely
the tokens of the thinges, afoze re-
hearsed: Either are thei effectuallye
in deede there giuen vnto vs?

C. For somoche as our sauour Christ
is the truthe it self, it is moste cer-

J. iij. taine,

OF SACRAMENTES

faine, that the promises, whiche he made at his Supper, bee there in deede accomplished, and that which is figured by the signes, is truelie performed: So then according as he there made promises, & as the signes doe represent, there is no doubt, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

Howe wee receive Christe in the Supper.

H. How maie this be doen, seeing the bodie of our Saviour Christe is in heauen, and we are here as Pilgrimes on the earth?

C. Verelie it cometh to passe, by the wonderous and vnsearchable working of his spirite, who ioineth easelie together, thinges being farre asunder in place.

H. Then his bodie is not presentlie included in the breade, neither his blood contained within the Cuppe.

What is to be doen, if we wil receive the substance of the Sacramente,

C. No, but cleane contrarie wise: if wee will haue the substance of the Sacramente, we muste lifte vp our hartes into heauen, where our Saviour

OF SACRAMENTES;

in our Chyſte is in the glorie of his father, from whence wee haue ſure hope, that he will come for our redemption: and therefore wee may not ſearch him, in theſe corruptible clementes.

P. So then thy iudgemente is, that there bee twoo thinges in this Sacramente: the ſubſtance of breade and wine, whiche wee ſee with the eye, touche with our hande, and taſt with our mouth: and alſo Chyſte, by whom our ſoules are inwardlie nourished.

C. You ſaie truth: and in ſoche ſorte Pledges of
our reſurrection that wee haue therewith alſo a ſure token, and, as it were, a pledge of the riſinge againe of our bodies, in ſo moche as theſe are already, made partakers of the ſigne of life.

P. How ought this Sacramente to 54. Sondaie bee uſed?

C. Saincte Paule teacheth the right manner of the uſing thereof: whiche is, that euery man examine himſelf, beſore that he come vnto it.

A. liij. P. Therin

OF SACRAMENTES

The sure tes-
tens of a true
Christian.

Q. Wherein ought a manne to exa-
mine himself?

C. He must consider, whether he bee
a true membze of Christ.

Q. Whereby maie a man haue sure
knowledge thereof?

C. If he haue true faith and repen-
taunce, and doe loue his neighbour
with an vnfaigned loue, not keepinge
in his harte, any rancour, hatred, or
debate.

Q. But is it requisite, to haue a per-
fecte faith, and perfecte loue?

C. We must nedes haue both sound
right, and not counterfaited: but to
speake of soche a perfeccion, as vnto
whiche nothing can be added, it can
not be found in man: also this Sup-
per had been a thinge ordeined in
vaine, if none were mete to come to
it, vnles he were thzoughlie perfect.

Q. By this sayng, our imperfeccion
doeth nowhit hinder vs, from com-
ming thereunto.

C. Rather contrariwise, it should
stande vs in no stede, if we wer not
vnper-

OF SACRAMENTES.

Imperfect: for it is an helpe and succour, against our infirmities.

Q. Doe these two Sacramentes serue to none other ende, but to support and beare vp, our imperfections?

C. Yes, they are also signes and badges of our profession, that is to saie, by them we protest openlie, that we are the people of God, and make open profession, of our Christian religion.

Q. What shal we then iudge of him that refuseth to vse them?

C. We ought not to cōmpte him a Christian man: for in so doing, he refuseth to cōfesse him self to be a Christian, and what is that els, but as if we were couertlie to refuse Christ?

Q. Is it inough to receiue the bothe ones onelie in our life time?

C. Baptisme was ordeined to be receiued but ones: wherefore it is not lawfull to be baptyzed again: but it is otherwise to bee thought of the Supper.

How it is that we receiue the Supper oft times, though we maie bee but ones baptizd.

Q. What is the reason thereof?

C. By Baptisme God doeth brynge

J. b. and

OF SACRAMENTES,

and receiue vs into his church: and when he hath ones receiued vs, he declareth also to vs by the Supper, that he will feede vs continuallie.

55. Sondaie. **Q.** To whom belongeth, the ministracion of Baptisme, and of the lordes Supper?

To whom the ministracion of the Sacramentes doe belong.

C. Unto them, who haue the charge to preache openlie in the Church: for the preaching of Gods woorde, and the ministracion of the Sacramentes, bee thinges iointlie belonging, to one kinde of office.

Q. Is ther not a pzoofe to be brought for this, out of the scripture?

Matth. xxviii. **C.** Our lord giueth speciall charge to his Apostles, as well to baptize as to preache: and as touching the Supper, he giueth theim Iniuncction to followe his example: now he did the parte of a Minister, in that he gaue it to others.

Q. The Pastours, who be the Ministers of the Sacramentes, ought thei to receiue indifferentlie, euery person that commeth?

C. As

OF SACRAMENTES.

C. As touching baptisme, so as much ^{who ought}
as there be none in our time bapti- ^{to be shutt out}
zed but little childzen, there oughte ^{fro the supper.}
to bee no choise vsed: but as concer-
ning the Supper, the Minister must
refuse to giue it to them, that be vt-
terlie vnworthie.

A. Wherefore?

C. Because that other wise, the Sup-
per of the Lorde should bee defiled,
and dishonoured.

A. But yet our Lorde admitted Ju-
das to the holie Supper, notwithstanding his wickednesse.

C. Yea: for his wickednesse was he-
therto hid: and albeit our lord knew
it right well, yet was it not noto-
rius, and known vnto men.

A. What wate is to be vsed then to- ^{Wherefore Jus-}
wardes the hypocrites? ^{das was ad-}
^{mitted.}

C. The Minister oughte not to ex-
clude and shut theim out as vnwor-
thie, but he muste tary vntill it shall
please God, to make their close wic-
kednesse known.

A. What if he him self knowe, or if
he

OF SACRAMENTES,

he bee pꝛiuellie aduertised of any
soche?

C. That is not a sufficient cause for
him, to denie them the Supper, vn-
les he haue the thinge tried by suffi-
cient pꝛofe, and therewith the iudge-
ment of the Church.

A. It is then meete, to haue a poli-
ticke order touching this matter.

C. What els? If the Congregation
be well ordered, there muste be cer-
tain appointed to watche, and take
diligent hede, for soche open crimes
as maie bee committed: and thei ha-
uing authoritie, ought in the name
of the whole Church, to inhibite
soche as he by no meanes mete, nei-
ther can be partakers thereof, with-
out the dishonour of God, and the
offence of the faithfull.

*The ende of the instruction of
children in the faith.*

The

THE MANER TO EXAMINE

mine children, before thei be admitted to the Supper
of the Lorde.

The Minister.

In whom dost thou beleue?

The Childe.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holie Ghoste, and looke to be saued by none other meanes.

Q. The Father, the Sonne, and the holie Ghoste, be thei any moze then one God?

A. No, although thei bee distincte in persones.

Q. What is the effecte of thy faith?

A. That God the father of our lorde Iesus Christe (and so by him of vs all) is the beginning and principall cause of all thinges, the whiche he governeth in soche sorte, that nothing can be doen without his ordinance, and prouidence. Next, that Iesus Christ his Sonne, came down into this worlde, and accomplished all

THE EXAMINACION

all thinges, whiche were necessarie
for our saluacion: and ascended into
heauen, where he sitteth at the right
hande of the Father, that is, that he
hath all power in heauen and in
yearth, and shall come againe from
thence to iudge the whole worlde.
Furthermoze that the holie Ghost
is verie God, bicause he is the ver-
tue and power of God, and printeth
in our harts the promises made vn-
to vs in Iesus Christe. And finallie
that the Church is sanctified, and
deliuered from their sinnes, throughe
the mercies of God, and shall after
this life rise againe to life euerla-
sting.

Q. Muste wee serue God, accoꝝdyng
as he hath commaunded? Or els as
mennes tradicions teache vs?

A. Wee muste serue him as he hath
taught vs by his woꝝde and com-
maundementes, and not accoꝝding
to the commaundementes of men.

Q. Canst thou kepe Gods commaū-
dementes of thy selfe?

A. No

OF CHILDREN.

C. No verelie.

Q. Who then doeth kepe and fulfill them in thee?

C. The holie Ghost.

Q. When God then giueth thee his holie Ghost, canst thou perfectlie obserue them?

C. No, not so.

Q. Why? God doeth curse and relect all soche as doe not in euery poynce fulfill his commaundementes.

C. It is true.

Q. By what meanes then shalt thou bee saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

Q. How so?

C. For bicause that by his death, he hath restored vs to life, and reconciled vs to God his father.

Q. To whom dooest thou make thy prayers?

C. I praye to GOD, in the name of our lord Iesus Christ our Advocate and Mediatour, referrynge all my prayers

THE EXAMINACION

prayers to that scope, whiche Chyist
our Saviour, hath lefte vs a moſte
ſufficiente and absolute rule.

Q. Howe many Sacramentes are
there in Chyiſtes Church?

C. Twoo: Baptiſme, and the Loz-
des Supper.

Q. What is ment by Baptiſme?

C. Firſte, it ſigniſieth that we haue
forgiuenes of our ſinnes, by y blood
of Chyiſte. Secondlie, it ſetteth be-
fore our eyes our regeneration, or
newe ſpirituall birthe.

Q. What ſigniſieth the Supper of
the Lozde?

C. That by the ſpirituall eating
and drincking of the bodie and blood
of our Lozde Jeſus Chyiſt, our ſoul-
les are nourished vnto life euerla-
ſtinge.

Q. What dooe the bread and wine,
represent in the Lozdes Supper?

C. That as our bodieſ are nour-
ished therewith, ſo our ſoules are ſu-
ſtained, and nourished with the ver-
ſue of Chyiſtes bodie and blood: not
that

OF CHILDREN.

that thei are inclosed in the bzeade
and wine, but we must seke Chriſte
in heauen, in the glozie of God his
Father.

Q. By what meanes maie we attaine
vnto him there?

A. By faithe, whiche Gods Spirit
worketh in our hartes, assuring vs
of Gods promises, made to vs in his
holie Gospell.

The ende.

R. s.

A FORME OF PRAIERS

to bee bled in priuate houses, euer
Mornynge, and Euenynge.

Mornynge praier.



Almightie God, and moſte
mercifull father, wee dooe
not*preſent our ſelues here
before thy Maieſtie, tru-
ſting in our owne merites
or worthineſſe, but in thy manifolde
mercies, whiche haſt promiſed to heare
our prayers, and * graunte our reque-
ſtes, whiche we ſhall make to thee, in
the name of thy beloved Sonne Jeſus
Chriſte our Lorde, who hath alſo com-
maunded vs to aſſemble our ſelues to-
gether in his name, with full aſſurance
that he will not onelie bee amonge vs,
but alſo bee our * Mediator, and Aduo-
cate towards thy Maieſtie, that wee
maye * obtaine all thinges, whiche ſhal
ſeme expediente to thy bleſſed will, for
our neceſſities. Therefore wee beſeche
thee, moſte mercifull father, to tourne
thy louing countenance towards vs
and * impute not vnto vs our manifold
ſinnes, and offences, whereby we iuſt-
lie

Daniel. ix. c.

Ihon. xbi. c.

Matth. xliii. c.

i. Timo. ii. b.

i. Ihon. iii.

Mat. xxvii. a.

P R A I E R S,

We deserue thy wraathe and sharpe pu-
 nishment: but rather receiue vs to thy
 mercie, for Iesus Christ sake, accepting
 his death and passion, as a iuste recom- *i. Ihon. ii. 2*
 pence for all our offences, in who one-
 lie thou art pleased, and though who
 thou canste not bee offended with vs.
 And seeyng that of thy greate mercies,
 wee haue quietlie passed this nighte,
 graunte, O heauenlie father, that we
 maie bestowe this daie whollie in thy
 seruice, so that al our*thoughtes, wordes *Col. iii. 2*
 and deedes, maie redounde to the glory
 of thy name, and good ensample to all
 menne: who seying our good woorkes,
 maie glorifie thee our heauenly father.
 And so, as moche as of thy mere fauour
 and loue, thou haste not onelie created
 vs to thine own* similitude, & likenes, *Gene. ii. 7*
 but also hast chose vs to be heires with
 thy deare sonne Iesus Christe, of that
 immortall kingdome, whiche thou pre-
 paredst for vs, befoze the beginning of
 the worlde, we besech thee to*increase *Luke. xii. 4*
 our faithe and knowledge, and to ligh-
 ten our hartes with thine holie spirite,
 K. G. that

MORNYNG

Sala, b. b.

that wee make in the meane time, line
in Godlie conuersacion and integritie
of life, knowing that ~~the~~ Idolaters, adul-
terers, couetous menne, contentious
persones, drunkardes, glottons, and
soche like shall not inherite the kyng-
dome of God.

*Actes, i. c.
1. Timo. ii. a.*

And bicause thou hast commaunded
vs to praye one for an other, we doe not
onely make request, O Lord, for our
selues, and them that thou hast already
called to the true vnderstanding of thine
heauenly wille, but for all people and
nations * of the worlde, who as thei
knowe by thy wonderfull woꝝkes, that
thou art God ouer all, so thei make bee
instructed by thine holie spirite, to be-
leue in thee their onely sauiour and re-
demer. But so as moche as thei can not
* beleue, excepte thei heare, noꝝ can not
heare, but by preaching, and none can
preache, except thei be sente, therefore,
O lord, raise vp faithfull distributors
of thy misteries, who setting aparte all
worldly respectes, make bothe in their
life and doctrine onely seeke thy glorie.

Roma, 8. v.

Contrary

P R A I E R S.

Contrariie confounde * Satan, Antt. Roma. xvi. c.
 christ with all hirelinges and Papistes
 whom thou hast alreadie cast of into a
 reprobate sence, that thei maie not by
 sectes, schismes, heresses and errors,
 disquiete thy little flocke. And bicause,
 O Lozde, we bee fallen into the latter
 daies, and * dangerous times, where ii. Timo. iii. a.
 in ignozaunce hath gotten the vpper
 hande, and Satan with his ministers;
 seke by all meanes to quenche the light
 of thy Gospel, we beseeche thee to main-
 tain thy cause against those * rauenynge Matth. vii. c.
 Wolves, and strengthen all thy Ser-
 uauntes, whom thei kepe in prison and
 bondage. Let not thy long suffering be
 an occasion, either to increase their ty-
 rannie, or to discourage thy children,
 neither yet let our sinnes and wicked-
 nesse, bee an hinderaunce to thy mer-
 cies, but with speede, O Lozde, consider
 the greate miseries, and afflictions of
 thy pooze Church, whiche in sundrie
 places, by the rage of enemies, is gre-
 uouslie toymented: and this we confesse
 O Lozde, to come mosse iustlie for our
 R. Iy. sinnes

MORNYNG

sinnes, whiche (not wthstandyng the
 manifold benefites, wherby thou doest
 daillie allure vs to loue thee, & thy sharp
 thzeatninges, wherby we haue occasiō
 to feare thee, and speedilie to repent) yet
 continue in our owne wickednesse, and
 fele not our hartes so touched with the
 displeasure of our sinnes, as we ought
 to dooe. Therefore, O Lorde, create in
 vs newe hartes, that with feruent min-
 des, wee maie bewaile our manifold
 sinnes, and earnestlie repente vs, for
 our former wickednesse, and vngodlie
 behauiour towarde thee: and where
 as wee can not of our selues purchase
 thy pardone, yet wee humbly beseeche
 thee, for Iesus Christes sake, to shewe
 thy mercie vpon vs, and receiue vs a-
 gain to thy fauour. Graunte vs, deare
 Father, these our requestes, and all o-
 ther thynges necessarie for vs, and thy
 whole Church, according to thy pro-
 mes, in Iesus Christ our Lorde: In
 whose name wee beseeche thee,
 as he hath taught vs, say-
 yng: Our father, &c.

Roma. vii. b.
 1^a Corin. iiii.
 Luke. xvi. c.

THANKES GIVING.

A prayer to bee said before meales.

All thinges depende vppon thy Psal. ciii.
 prouidence, O Lorde, to receiue
 at thine handes due sustenance
 in time conueniente. Thou gi-
 uest to them, and thei gather it: thou o-
 penest thine hande, and thei are satis-
 fied with all good thinges.

O beauenlie Father, whiche art the
 fountaine and full treasure of al good-
 nes, we beseeche thee, to shewe thy mer-
 cies vpon vs thy childzen, and sanctifie 1. Timo. iiii.
 these giftes, whiche wee receiue of thy
 mercifull liberalitie, graunting vs grace
 to vse them soberlie and purelie, accor- Tit. ii. c.
 ding to thy blessed will: so that hereby
 wee maie acknowledge thee to bee the
 author and giuer of al good thinges,
 and aboue all that we maie remember,
 continuallie to seke the spirituall food Jhon. vi. c. d.
 of thy woorde, where with our soules
 maie be nourished everlastinglye, tho-
 rowe our Saviour Christe, who is the
 true bread of life, whiche came doune Jhon. vi. c.
 from heauen, of whom whosoever ea-
 teth, shall liue for ever, and reigne with
 him

THANKES

him in glozie, worlde without eande.
So be it.

A Thankes giuing after meales.

Psalm. cxviii.

Let all nations magnifie the
LORD: let all people reioyce, in
praying & extolling his great
mercies. For his Fatherlie
kindenes is plentifully shewed for the
vpon vs, and the trueth of his promises
indureth for ever.

Coloss. iii. e.

We render * thanks vnto thee, O
LORD God, for the manifold benefites,
whiche we continually receyue at thy
bountifull hande, not onely for that it
hath pleased thee to feed vs in this pre-
sent life, giuing vnto vs al things ne-
cessarie for the same, but especiallie be-
cause y^e haue of thy fre mercies * fashioned
vs a new, into an assured hope of a far
better life, the which thou hast * decla-
red vnto vs by thine holy gospel. There-
fore we humbly beseeche thee, O heauēlie
Father, that thou wilt not suffer our
affectiōs to be so * intangled or rooted
in these earthlye & corruptible things,
but that we may alwayes haue our
minde

Roma. viii. e.
Tit. iii. b.

ii. Timo. i. b.

i. Ihon. ii. e.

G I V Y N G.

minde directed to thee on * high, con¹ i. Timo. ii. b.
 tinually watching for the * comming i. Cor. i. b.
 of our Lord & Saviour Christ * what Roma. viii. b.
 tyme he shall appeare for our full re-
 demption. To whome with thee and
 the holie Ghost be all hono^r and glo^rie,
 for ever and ever, So be it.

Another thanks giving before meat.

Eternal and everliving God,
 Father of our Lord Jesus
 Christ, who of thy most singu-
 lar loue, which thou bearest to
 mankinde, hast appointed to his suste-
 naunce, not onely y^e frutes of the earth,
 but also the foules of the ayre & beastes
 of the earth, and fishes of the sea, & hast
 commanded thy benefites to be recey-
 ued, as from thine handes with than-
 ksgiving, assuring thy childe^ren by the Tit. i.
 mouth of thine Apostle, that to y^e cleane
 all things are cleane, as the creatures,
 which be sanctified by thy worde, & by
 p^raiser, graunt vnto vs so moderatly to
 vse these thy gistes p^resent, that the bo-
 dies beyng refreshed, the soules may be
 moze able to p^rocede in al good wo^rkes

A. b.

to

THANKES

to the praise of thine holie Name,
through Iesus Christ our Lord, So be
it. Our Father, which. &c.

Another.

Psalm. ciii.

The eyes of all things do loke
vp and trust in thee, O Lord:
thou giest them meat in due
season: thou openest thine hand
and fillest with thy blessing euery li-
uing creature: good Lord, blesse vs and
the giftes which we receiue of thy large
liberalltie: through Iesus Christ our
Lord, So be it. Our Father, &c.

Another thankesgiving after meat.

Glorie, praise & honoꝛ be vnto
thee, moste merciful and omni-
potent Father, who of thine
infinite goodnes hast created
man to thine owne image and simili-
tude, who also hast fed, and daily feedest
of thy moste bountifull hand all liuing
creatures, graunt vnto vs, that as thou
hast nourished these our mortal bodies
with corporall foode, so thou woldest re-
plenish our soules with the perfect
knowledge of the liuelie worde of thy
beloued

G I V Y N G.

beloued Sonne Iesus, to whome be
praise, glorie and honoꝛ foꝛ euer. So
be it.

God saue the Church vniuersal: God
comfort them, that be comfortles: loꝝd, in
crease our faith: o Loꝝd, foꝛ Chꝛist thy
Sones sake, be mercifull to the comūne
wealthes, where thy Gospel is truely
preached, and harbour graunted to the
afflicted members of Chꝛists bodie: and
illuminate, according to thy good plea-
sure, all nations with the brightnes of
thy worde. So be it.

Another.

The God of glorie and peace,
who hath created, redeemed &
presently fedde vs, be blessed
foꝛ euer. So be it.

The God of all power, who hath
called from death that great Pastoꝛ of
the shepe, our Loꝝd Iesus, comfort and
defende the flocke whiche he hath rede-
med by the blood of the eternal Testa-
ment: increase the nōbre of true Prea-
chers: repress the rage of obstinat ty-
rants: mitigate and lighten the harts of
the

EVENING

the ignorant: relieue the paines of such
as be afflicted, but especially of those
y^e suffre for the testimonie of his trueth:
and finally, confounde Satan by the
power of our Lord Iesus Christ, So
be it.

Evening prayers.



Lord God, father everlasting
& full of pittie, we acknowledge
and confesse, that we be * not
woorthie to lift vp our eyes to
heauen, muche lesse to present our selues
before thy Maiestie with confidence that
thou wilt heare our prayers and grant
our requestes, if we consider our owne
deseruings. For our consciences do ac-
cuse vs, & our sinnes witnesse against
vs, & we knowe y^e thou art an vpright
iudge, whiche doest not iustifie the sin-
ners and wicked men, but * punishest y^e
fautes of all such as transgresse thy
commandements. Yet most mercifull
Father, since it hath pleased thee * to
commande vs to call on thee in all our
troubles and aduersities, promising en-
then to help vs, whē we sele our selues,
as it

Luk. xii. d.
and. xviii.

Exodi. ii. a.

psalm. l. c.

P R A I E R S,

as it were, swallowed vp of death * and ^{10 Saml. xliii. a.}
desperation, we vtterly renounce all
worldlie confidence, and flee to thy so-
ueraine bountie, as our onelie stay and
refuge, beseeching thee not to call * to ^{10 Gal. i. xix. b.}
remembrance our manifolde sinnes, &
wickednes, whereby we continually
prouoke thy wrath and indignation
against vs: nether our negligence & un-
kindnes, whiche haue nether worthely
esteemed, noz in our liues sufficiētly ex-
pressed the swete comfort of thy Gospel
reueiled vnto vs: but rather to accept
the obedience and death of thy Sonne
Jesus Christ, who by offering vp his
bodie in * Sacrifice once for all, hath ^{Hebr. ix. v.}
made a sufficient recompense for al our
sinnes. Haue mercie therefore vpon vs,
o Lord, and forgive vs our * offences. ^{10 Gal. xix. d.}
Teache vs by thine holie Spirit, that
we may rightly waigh the, & earnestly
repent for the same: and so muche the
rather, o Lord, because that the * repzo: ^{10 salm. lvi. a.}
hate, and such as thou hast forsaken,
can not praise thee, noz call vpon thy
Name, but the * repenting heart, the ^{10 salm. v. c.}
sozowful

EVENING

Psalm. cxlii. a. **for** so ful minde, the conscience oppres-
 sed, [†] **hungering and thirsting for thy**
 grace, **shal ever set for the thy praise and**
 Psalm. cxlii. a. **glorie. And albeit we be but [†] wormes**
 and dust, yet thou art our Creator, and
 we be the worke of thine handes: yea,
 II. Cor. vi. b. **thou art our [†] Father and we thy chil-**
 dren: thou art our Shepherd and we thy
 flocke: thou art our redemer, & we the
 people whome thou haste bought: thou
 art our God, and we thine inheritance.
 Jerem. x. b. **Corred[†] vs not therfore in thin anger,**
 Psalm. vi. a. **O lord, neither according to our deser-**
 tes punish vs, but mercifully chastise
 vs with a fatherlie affectiō, that all the
 Ezechi. xliii. d. **worlde may know, that at what [†] time**
 so ever a sinner doeth repent him of his
 sinne frō the bottome of his harte, thou
 wilt put away his wickednes out of
 thy remembrance, as thou hast promi-
 sed by thine holie Prophet.

This make
 directeth vs to
 that part of the
 morning prayer
 that is for the
 increase of the
 Gospell, which

(.) Finally, for as muche as it hath
 pleased thee to make the night for man
 to rest in, as thou hast ordeined him the
 day to trauel, grant, o deare Father &
 we may so take our bodilie rest, that
 our

P R A I E R S.

our soules may continually * watch for
the time that our lord Jesus Christ shal
appeare for our deliuerance out of this
mortal life, & in the meane season that

also mate bee
saied here, as
time serueth.
Luke. xii. c.

we, not overcome by any * fantasies, Matth. vi. b.]
dreames or other tentations, maye ful

lie set our mindes vpon thee, loue thee

feare thee and rest in thee: furthermore Luke. xxi. c.

that our slepe be not * excessive or ouer

much after the insatiabie desires of
our flesh: but onely sufficient to content

our weake nature, that we may be bet

ter disposed to liue in all godlie
conuersation to the glozie
of thine holie Name,

and profit of our
brethren, So
be it.

A

A CONFESSION OF OUR

sinnes, whiche wee vsed in the time
of our banishment, taken out
of the. ix. cha. of Daniel.

Mathe. i. b.
Job. ix. xxxviii
xxxix. and. xl.
10 salme. xxviii.
xxvi. lxxvii.
and. cxxix.
2 Exod. xx. a.
Luke. vii. g.
Genr. b. b.
Roma. b. b.
1. Thon. i. d.
3 Psal. xxvii. c.
and. Cvi. a.
4 Leuit. xxi. e.
Deut. xxviii. b.
Iere. xxi. a.
xxix. b. M. vi. e

5 Psal. xi. b.
James. iii. d.
Job. iii. d. ix. a
and. xxb. b.

6 Psal. xx. c.
Iere. xxi. b.
and. xxvii. a.
7 Leuit. xxi.
Deut. xxvii.
and. xxviii. xxx



D Lozde God, whiche art* mightie
and breadful, thou that keepest
couenaunte, and shewest
2 mercie to the that loue thee,
an dooe thy commaundementes, 3 wee
haue sinned, we haue offended, we haue
wickedlie, and stubburnelie gone back
from thy Lawes, and Preceptes: wee
would neuer 4 obeie thy seruantes the
Prophetes, that spake in thy Name to
our kinges, and princes, to our sozesa-
thers, and to all the people of our land.
O Lozde, 5 righteousnes belongeth vn-
to thee: vnto vs perteineth nothing but
open shame, as it is come to passe this
daie, vnto our miserable Countrey of
Englande, yea, vnto all our nacion,
whether thei be farre, or nere, though
all landes, wherein thei are scattered,
for the 6 offences that thei and we haue
committed against thee: so that the cur-
7 ses and punishmentes, whiche are
written in thy Lawe, are now polzed
vpon vs, and thou hast perfozmed those
wordes,

CONFESSION,

woordes, where with thou diddest threaten vs, and our Rulers that gouerned vs, in bringing the same plagues vpon vs, whiche befoze were threatened. And yet notwithstanding, both thei and we proceade in our iniquitie, and cease not to heape sinne vpon sinne. For thei, whiche ones wer well instructed in the doctrine of thy Gospell, are now + gone backe, from the obedience of thy truthe and are toured againe to that moste abominable Idolatrie, from the whiche thei were ones called, by the liuelie preaching of thy woorde. And we alas, to this date doe not earnestlie repent vs of our former wickednesse, neither doe we rightlie + consider the heauines of thy displeasure. Soche is thy iuste iudgementes, O Lorde, that thou punishest sinne by sinne, and manne by his owne inuencions, so that there can bee no cande of iniquitie, excepte thou + puenente vs with thyne undeserued grace.

Therefore * conuerte vs, O Lorde, Eph. ii. b. and we shall be conuerted. For we doe

L. J. not

ii. Peter. ii. b.
Iouen. xvi. b.
Hebie vi. a. r. e.
How miserable
it is to retorne
to thold vomit

Psalm. xix. b.
Deut. xxxi. b.
and. xix. b.
Ezech. v. b.
Roma. i. d.

Isaie. lxv. b.
Roma. i. c.

CONFESSI ON;

Ps. l. lxxv. a.
Jerem. xxxi. c.

Tit. iii. a.
ii. Timo. i. b.

Gala. iiii. v. a.

Gala. b. b.

sacha. vii. b.

psal. cxiii. c.
and. xxv. c.

* psal. lxxi. a.

Not offer by our praesers, trustynge in
our * owne righteousnesse, but in thy
manifolde mercies. And although thou
haste ones of thine especialle grace, de-
liuered * vs from the miserable thral-
dome of errour and blindnesse, and cal-
led vs many times, to the swete^r liber-
tie of the Gospell, whiche we notwith-
standyng, haue moste shamefullie abu-
sed, in obeyng rather our owne^t lustes
and affections, then the admonicions
of thy^t prophetes, yet we beseeche thee,
ones againe for thy^t names sake, to
petye some comfortable drop of thyne
accustomed mercie vppon vs: * incline
thine cares, and open thine eyes, to be-
hold the greuous plagues of our coun-
trei, the continuall sorowes of our af-
flicted brythren, and our wofull banish-
mente.

And let our afflictions and iuste pu-
nishmente, bee an admonicion and
warnyng to other nations, emonges
whom wee are scattered, that with all
reuerence they maye obeye thine holie
Gospell, leaſt ſo, like contempte in the
ende,

CONFESSI ON,

ende, like oꝝ woꝛse⁺ plagues fall vppon
theim. **W**heresoze, **O** Loꝛde, heare vs,
O Loꝛde, foꝛgiue vs: **O** Loꝛde, consi-
der and tarie not ouer long, but foꝛ thy
deare Soonne^s Iesus Chꝛistles sake, be
mercifull vnto vs, and deliuer vs. **S**o
shall it be knowen to all the woꝛlde,
that thou onely art tbs self same

GOD, that euer shewest
mercie⁺ to all soche,
as calle vppon
thyne holie
name.

Matth. xi. c.
and. xii. d.
Luk. x. c.

Ihon. xvi. c.

Iohal. ciii.
and. Cont. a.

L. ij.

A

A PRAYER MADE AT
the first assemble of the Church, when
the confession of our faith and
whole orders, were there
read and approued.

1. kings. viii. c.

Gene. i. d. ii. b.

Gene. iii. d.

Exodi. xxiii.

Eze. xlviii. g.

Hebre. xii. a.
Iou. vii. a.

O Lord God almightie, and fa-
ther moste mercifull, there^t is
none like thee in heauen, nor
in yearth, whiche workest all
things for the glorie of thy name, and
the comfozte of thine electe: thou diddest
ones make man ruler ouer al thy crea-
tures, and^t placed him in the garden of
all pleasures, but howe sone, alas, did
he in his felicitie, * forget thy goodness
Thy people Israell also in their welth
did euer more runne a^tstrate, abusinge
thy manifolde mercies, like as all fleshe
continuallie rageth, when it hath got-
ten libertie, and externall prosperitie.
But soche is thy wisdom, adioyned
to thy mercies, deare father, that^t thou
sekest all meanes possible, to bryng thy
childzen to the sure sense, and liuelie fe-
ling of thy fatherlie fauour. And ther-
fore when prosperitie will not serue,
then sendest thou aduersitie, gractous-
lie * correcting all thy childzen, whom
thou

A P R A I E R.

thou receiueste into thyne householde.
 Wherefoze wee wretched and misera-
 ble sinners, render vnto thee moste hu-
 ble and hartie thakes, that it hath plea-
 sed thee to call vs home to thy folde, by
 thy fatherlie correccion at this present,
 where as in our prosperitie and liber-
 tie, wee did neglecte thy graces offered
 vnto vs. For the whiche negligence,
 and many other greuous sinnes, wher-
 of wee nowe accuse our selues befoze
 thee, thou mightest moste iustlie, haue
 giuen vs by te*reprobate myndes, and
 induration of our hartes, as thou haste
 doen others. But soche is thy goodnes
 O Lorde, that thou semeest* to forgette
 all our offences, and haste called vs of
 thy good pleasure, from all Idolatries,
 into this citee moste chzistianlie refoz-
 med, to pzofesse thy name, and to suffer
 some *crosse among thy people, for thy
 truthe and Gospels sake: and so to bee
 thy*witnesses with thy Prophetes and
 Apostles, yea, with thy deercle beloued
 sonne Iesus Chziste our hedde, to who
 thou doest begin here to facion vs like;

Roma. i. d.

Mat. iiii. d.

Matth. v. a.

Luk. xxi. g.

Actes. i. a.

L. iij. that

A P R A I E R,

1. Ihon. iiii. a.

10 salm. viiii. a.

Gala. iiii. a.

1. Peter. iii.

that in his * glozie we maie also be like
him, when he shall appeare. **O** Lozde
God, what * are wee, vpon whom thou
shouldest shewe this greates meite: **O**
moste louing Lozde, foz giue vs our vn-
thankfulnesse, and all our sinnes, foz
Iesus Chzist sake. **O** heauenlie father,
increase thine holie Spirite in vs, to
teache our hartes to crie * *Abba*, deare
father, to assure vs of our eternall ele-
ction in Chzist, to reueile thy will moze
and moze towarde vs, to confirme vs
so in thy truthe, that we maie liue and
die therein: and that by the power of
thesame Spirite, we maie boldlie giue
accountes of our faith to all menne,
with humblenesse and mekenesse, that
* where as thei backbite and slaunders
vs as euill doers, thei maie be ashamed
and ones stoppe their mouthes, seying
our good conuersacion in Chzist Iesus
foz whose sake we beseeche thee, **O** lozde
G O D, to guide, gouerne, and prosper
this our enterpryse, in assembling our
bretthren, to praise thine holie name:
and not onelie to be here present with
vs

A P R A I E R.

As thy children, * accorpyng to thy promys, but also mercifullie to assiste thy like persecuted people our bzethzen, gathered in all other places, that thei and we, consenting together in one * spirite

Math. xxiii. d.
Roma. xv. b.

and truthe, maie, all worldlie re-

spectes sette a parte, seeke thy
onely honour, and glo-

rie in all our, and

their assem-

blies.

L. sig.

A

A COMPLAINT OF THE

calamities befalling the Saintes of God,
containing a confession of our sinnes,
and a prayer for the deliuerance
and preseruacion of the church,
the, and Confusion of
the enemies.

Eternal and euerliuing God,
Father of oure Lorde Iesus
Christ, who hast commanded
vs to pray, & promised to heare
vs euen when we do call from the pit
of desperation, the miseries of these our
moste wicked dayes, compell vs to poure
forth before thee, the complaintes of
our wretched hearts oppressed with so-
rowe. Our eyes do beholde, and our
eares do heare the calamities and op-
pression, which no tongue can expresse,
nether yet, alas, do our dull hearts
rightly consider the same. For y^e heathē
are entred into thine inheritance: they
haue polluted thy Sanctuarie, prophane
& abolished thy blessed institutions,
most cruelly murthered and dayly do
murther thy deare children. Thou hast
exalted the arme and force of our ene-
mies: thou hast exposed vs to a pray, to
ignomi

A PRAIER.

Ignominie and shame befoze suche as
persecute thy truerh. Their wayes do
prosper: they glozie in mischief, & speake
proudly againt the honoz of thy name.
Thou goest not fooz the as Capitaine
befoze our hostes. The edge of our
swoorde, whiche sometimes was moſte
ſharpe, is nowe blunt, & doeth retorne
without victorie in battel.

It appeareth to our enemies, o Lord,
that thou haſt broken y^e league, whiche
of mercie and goodnes thou haſt made
with thy Church. For the libertie
which they haue to kill thy childre like
ſhepe, and to ſhed their blood, no man
reſiſting, doeth ſo blinde and puffe the
with pride, that they aſhame not to aſ-
ſirme, that thou regardeſt not our in-
treating. Thy long ſuffering & patience
maketh them bolde fro crueltie to pro-
ceede to the blaſphemie of thy Name.

And in the meane ſeaſon, alas, we do
not conſider the heauines of our ſinnes,
which log haue deſerued at thine hands
not onely theſe tempoꝛal plagues, but
alſo the toꝛmentes prepared foꝛ y^e inobe-
dient.

L. v.

A P R A I E R.

dicent. For we knowing thy blessed will
 haue not applied our diligence to obey
 the same, but haue folowed, for y^e most
 parte, the vaine cōuersation of y^e blinde
 woꝛlde: and therfoꝛe in very iustice hast
 thou visited our vnthankefulnes. But,
 O Lord, if thou shalt obserue and kepe
 in minde for euer the iniquities of thy
 childꝛen, then shal no flesh abide, noꝛ be
 saued in thy pꝛesence. And therfoꝛe we,
 conuicted in our owne conscience, that
 most iustly we suffer, as punished by
 thine hand, do neuertheless cal for mer-
 cie, according to thy pꝛomes. And first
 we desire to be coꝛrected with the rodde
 of thy childꝛen, by the which we may be
 brought to a perfecte hatred of sinne, &
 of our selues: & therfoꝛe, that it wolde
 please thee, for Christ Iesus thy Sōnes
 sake, to shewe to vs and thy whole
 Church vniuersallie persecuted, the
 same fauour and grace, that sometimes
 thou didest, when the chief membyes of
 the same for anguish & feare were com-
 pelled to cry. Why haue the nations
 raged: why hathe the people made
 vpꝛoares?

A P R A I E R.

opproaires: and why haue Princes and Kings confured against thine anointed Christe Iesus: Then didest thou wonderfully assist and p̄serue thy smale, and disperſed flocke: then didest thou burst by the barres and gates of yron: then didest thou shake the foundations of strong p̄risones: then didest thou plague the cruel persecuters, and then gauest thou some tranquillitie and rest after those raging stormes and cruel afflictions.

○ Lord, thou remainest one for euer: we haue offended, and are vnworthy of any deliuerance: but worthy art thou to be a true and cōstant God, and worthy is thy deare sone Christe Iesus, that thou shouldest glorifie his Name, and reuenge the blasphemie spoken against the trueth of his Gospel, whiche is by our aduersaries damned, as a doctrine deceiuable and false: yea, y blood of thy Sonne is trodden vnder fete, in that the blood of his mēb̄res is shed for witnessing of thy trueth: and therefore, o Lord, beholde not the vnworthines
of vs

A P R A I E R.

of vs that calle for the redressse of these
enozmities, nether let our imperfeciōs
stoppe thy mercies frō vs, but behold
the face of thine anointed Chzist Iesus,
and let the equitie of our cause pzeuaile
in thy pzesence. Let the blood of thy
Sainctes, whiche is shed, be openly re-
uenged in the eyes of thy Church, that
mortal men may knowe the vanitie of
their counsels, and that thy childzē may
haue a taste of thine eternall goodnes.
And seing that from that man of sinne,
that Romain Antichzist, y chief aduer-
sarie to thy deare Sonne, doeth all in-
iquitie spryng, and mischief procede, let
it please thy fatherlie mercie, moze and
moze to reueile his deceit and tyzannie
to the worlde: open the eyes of Princes
and Magistrates, that clearly they may
se how shamefully they haue bene and
are abused by his deceyuable wayes,
how by him they are compelled moste
cruelly to shed the blood of thy Sain-
tes, and by violence refuse thy new and
eternal Testament: that they in deepe
consideratiō of their grievous offences
may

A P R A I E R,

may vnfeignedly lament their horrible defection from Christ Iesus thy Sone, from hence forth the studying to promote his glorie in the dominions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to the worlde. And seeing also that the chief strength of that odious beast consisteth in dissension of Princes, let it please thee, o Father, whiche hast claimed to thy selfe to be called the God of peace, to vnite and knit in perfect loue the hearts of all those, that loke forth the life euermore lasting. Let no craft of Satan moue them to warre one against another, nether yet to mainteine by their force & strength that kingdome of darkenes, but rather that godly they may conspire (illuminated by thy worde) to rote out from among them all superstition with the maintainers of the same.

These thy graces, o Lord, we vnfeignedly desire to be bestowed forth by vpon all realmes and nations, but principally according to that duetie, whiche thou requir'st of vs, we moste earnestly require

A PRAIER.

quire that the hearts of the inhabitants of England and Scotland, whome the malice and craft of Satā and of his supposse, of many yeares haue disseuered, may continue in that godlie vnitie, which now of late it hath pleased thee to giue thē, being knit together in the vnitie of thy worde: opē their eyes, that clearly they may beholde the bondage and miserie, which is purposed against them both, & giue vnto them wisdom to auoide the same in suche sorte, that in their godlie concoorde thy Name may be glorified, and thy dispersed flocke comforted and relieved.

The commune welthes, o Lord, where thy Gospel is truly preached, and harbour graunted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, and a perpetual sauegard to their cities, that the craftie assautes of their enemies repulsed by thy power, thy Gospel may haue free passage frō one nation to another: and

A P R A I E R.

and let all Preachers and Ministers of the same haue the giftes of thine holie Spirit in suche abundance, as thy godlie wisdom shal knowe to be expedient for the perfect instruction of that flocke which thou hast redeemed with the precious blood of thine onelie and welbeloued Sonne Iesus Christ: purge their hearts from all kinde of superstition, from ambition and vaine glorie, by which Satan continually laboꝛeth to stirre by vngodlie contention: and let them so consent in the vnitie of thy trueth, that nether y estimation, which they haue of men, nether the vaine opinions, whiche they haue conceived by their writings, preuaile in the against the cleare vnderstanding of thy blessed woꝛde.

And now last, o Lord, we mosse humbly besech thee, according to that praier of thy deare Sonne our Lord, Iesus, so to sanctifie & confirme vs in thine eternal veritie, that nether the loue of life tempoꝛal, nether yet the feare of toꝛments and coꝛpoꝛal death, cause vs to
denie

A PRAIER.

Denie the same, when the confession of
our faith shalbe required of vs, but so
assist vs with the power of thy Spirit,
that not onely boldly we may confesse
thee, o Father of mercies, to be the true
God alone, and whome thou hast sent
our Lord Jesus, to be the onelic Saut
our of the woꝛlde, but also that con-
stantly we may withstand all doctrine
repugning to thine eternal trueth, re-
ueiled to vs in thy moſte blessed woꝛde.

Remoue from our hearts the blinde
loue of our selues, and so rule thou all
the actions of our life, that in vs thy
godlie Name may be glorified, thy
Church edified, and Satan finally con-
founded, by the power and meanes of
our Lord Jesus Chꝛist, to whom with
thee and the holie Spirit, be all praise
and glorie before thy Congregations,
now and ever. So be it.

Arise, o Lord, and let thine enemies
be ashamed: let them flee from thy pre-
sence, that hate thy godlie Name: let
the grones of thy prisoners entre in be-
foꝛe thee: and pꝛeserue by thy power
such

A PRAIER

ſuche as be appointed to death : let not
thine enemies thus triumph to the end
but let them vnderſtande, that againſt
thee they fight: preſerue and defend the
vine, whiche thy right hand hath pla-
ced: and let all nations ſe the glozie of
thine anointed.

Hailen Lord, and ſay not.

A GODLIE PRAYER TO

be ſaid at all times.

Honour and praiſe bee giuen to
thee, O Lord God almightie,
moſt dere father of heauen, for
all thy mercies and louing kin-
denesse ſhewed vnto vs, in that it hath
pleaſed thy gracious goodneſſe, freelic
and of thine owne accorde, to electe and
choſe vs to ſaluacion, befoze the begin-
ning of the worlde: and euen like con-
tinuall thanks bee giuen to thee, for
creatynge vs after thine owne Image,
for redeampng vs with the precious
blood of thy deare ſonne, when we wer
utterly loſt, for Sanctifyng vs with
thine holie ſpirit, in the reuelacion and
P. i. know.

A P R A I E R

Knowledge of thyne holie wooꝝde, foꝝ
 helping and succouring vs in all oure
 nedes and necessities, foꝝ sauing vs frō
 all dangers of bodie and soule: foꝝ com-
 forting vs so fatherlie in all our tribu-
 lations and persecuciōs, foꝝ sparing vs
 so longe, and giuing vs so large a time
 of repentaunce. These benefites, O
 most mercifull father, like as we know
 ledge to haue receiued theim of thyne
 onelie goodnesse, euen so we beseeche
 thee, foꝝ thy dear sonne Iesus Chꝛistles
 sake, to graunt vs alwaies thine holie
 spirite, whereby we maie continuallie
 growe in thankfulness towardees thee,
 to bee led into all truthe, and comforted
 in all our aduersities. O Loꝝde streng-
 then our faith: kinde it moze in seruet-
 nesse and loue towardees thee, and our
 neighbours foꝝ thy sake. Suffeꝝ vs not,
 moste deare father, to receiue thy wooꝝd
 any moze in vaine, but graunt vs alwa-
 yes the assistance of thy grace and ho-
 lie Spirite, that in harte, wooꝝde and
 deede, we maie sanctifie and doe wooꝝ-
 ship to thy name. Help to amplifie and
 increase

A P R A I E R

increase thy kingdome, that what soe-
 uer thou sendest, we maie bee hartelie
 well contente, with thy good pleasure
 and will: Let vs not lacke the thing, O
 father, without the whiche we can not
 serue thee, but blesse thou so al the woꝝ-
 kes of our handes, that wee maie haue
 sufficiente, and not to bee chargeable,
 but rather helpful vnto others: be mer-
 cifull, O Loꝝde, to our offences: and se-
 ing our debt is greate, which thou hast
 forgiven vs in Iesus Chꝛiste, make vs
 to loue thee & our neighbours so moche
 the moze. Be thou our father, our capt-
 tain and defendour: in all temptacions
 holde thou vs by thy mercifull hande,
 that we maie be deliuered from all in-
 conueniēces, and ende our lines in the
 sanctifyng and honour of thine holie
 name, through Iesus Chꝛist our loꝝde,
 and onelie sauour. So be it. Lette thy
 mightie hande and outstretched arme,
 O loꝝde, be still our defence, thy mercie
 and louing kindenesse in Iesus Chꝛiste
 thy deare sonne, our sauour, thy true
 and holie wooꝝde, our instruction, thy

grace

grace

A P R A I E R

grace and holie spirit, our comfort and
consolacion, vnto the eande, and in the
eande. So be it.

A Lozde, increase our faith.

A P R A I E R T O B E

saied in visiting of
the Sicke.

Our good God, Lozde and fa-
ther, the Creator and conser-
uer of all thinges, the souer-
taine of all goodnesse and be-
nignitie, like as among other thine in-
finite benefites, whiche thou of thy
greate goodnes and grace dooest distri-
bute ordinarily vnto al mē (thou giuest
theim health of bodie, to the ende that
they shulde the better knowe thy great
liberalitie, so that they might be the
more readie to serue and glozifie thee
with the same: so contrarywise, when
we haue ill behaued our selues in offen-
ding thy Maiestie, thou haste accusto-
med to admonishe vs, and call vs vnto
thee by diuers and sondrie chastisements
through whiche it hath pleased thy
goodnes to subdue and tame our fraile
flesh,

FOR THE SICK,

flesh, but especially by the greuous plagues of sickenes and diseases, vsing the same, as a meane, to awake and stirre by the great dulnes and negligēce that is in vs all, and aduertising vs of our euil life by suche infirmities and dangers, especially when as they thzeaten the very death, which (as assured messengers of the same,) are all to the fleshful of extreme anguish and torments; althogh they benot withstanding to the Spirit of the elect as medicines bothe good and wholsome. For by them thou doest moue vs to retorne vnto thee for our saluacion, and to call vpon thee in our afflictions, to haue thine helpe, whiche art our deare and louing Father.

In consideration whereof we most earnestly praye vnto thee our good GOD, that it would please thine infinite goodnes to haue pittie on this thy pooze creature whome thou hast, as it were, bounde and tyed to the bed by most greuous sickenes and brought to great extremitie by the heauines of

thine hand.

O Lord, entre not into a count with him, to réder the rewarde due vnto his woꝝkes, but through thine infinite mercie remitte all his fautes, foꝝ the whiche thou hast chastised him so gently, and beholde rather the obediencer, which thy deare sonne Iesus Chꝛist our Lorde hath rendered vnto thee, to wit, the sacrifice whiche it pleased thee to accept as a full recompense foꝝ all the iniquities of them that receiue him, foꝝ their iustice and sanctificacion, yea, foꝝ their onelie Satiour.

Let it please thee, o God, to giue him a true zeale and affection to receiue and acknowledge him foꝝ his onelie Redeemer: to the end also, that thou maist receiue this sicke persone to thy mercie qualifying all the troubles, whiche his sinnes, the hozꝝoꝝ of death, and dreadfull feare of y same may byꝝing to his weake conscience: neither suffer thou, O lord, the assautes of the mightie aduersarie to pꝛeuaille, oꝝ to take from him the comfoꝝtable hope of saluacion, whiche thou

FOR THE SICKE,

thou giuest to thy dearly beloued children.

And forasmuche as we are all subiect to the like state and condiction, and to be visited with like battel when it shal please the to call vs vnto the same, we beseeche thee moste humbly, o Lord, with this thy pooze creature whome thou now presently chastisest, that thou wilt not extent thy rigorous iudgemēt againste hym, but that thou wouldest vouchsafe to shewe him thy mercie for the loue of thy deare Sonne Iesus Christ our Lord, who, hauing suffered the moste shamefull, and extreme death of the crosse, beare willingly the faute of this pooze paciente to the ende that thou mightest acknowledge him, as one redeemed with his precious blood, and receiued into the communiō of his bodie, to be participant of eternal felicitie in the companie of thy blessed Angels: wherefore, o Lorde, dispose, and moue his harte to receiue by thy grace with all mekenes this gentle and fatherlie correcciō, which thou hast layed,

¶. iiij. vpon

A P R A I E R

vpon him, that he maie indure it pa-
 ciently and with willing obedience, sub-
 mitting him self with heart and minde
 to thy blessed wil and fauorable mer-
 cie, wherein thou now visitest him af-
 ter this sorte, for his profit and salua-
 tion. It maie please thy goodnes, O
 Lord, to assist him in all his anguishes
 and troubles. And although the tongue
 and voyce be not able to execute their
 office in this behalf, to set forth thy
 glorie, that yet at the least, thou wilt
 stirre vp his heart to aspire vnto thee
 onely whiche art the onely fountaine
 of goodnes, and that thou fast roote and
 settle in his heart the swete promises,
 which thou hast made vnto vs in Christ
 Iesus thy Sonne our Sauour, to the
 intēt he maie remaine constant against
 all the assautes and tumultes, whiche
 the enemye of our saluation maie raise
 vp to trouble his conscience.

And seing it hath pleased thee, that
 by the death of thy deare Sonne, life
 eternal shulde be communicated vnto
 vs, and by the shedding of his blood the
 washing

FOR THE SICKE;

Washing of our sinnes shulde be declared, and that by his resurrection also, bothe iustice and immortallitie shulde be giuen vs, it maie please thee to applie this holie and wholsome medicine to this thy poore creature in suche extremitie, taking from him all trëbling and dreadfull feare, and to giue him a stout courage in the middes of all his present aduersities.

And so2 as muche as al things, O heauenlie Father, be known vnto thee, and thou canst according to thy good pleasure, minister vnto him al suche things as shalbe necessarie and expedient, let it please thee, O lord, so to satisfie him by thy grace, as maie seme mooste mete vnto thy diuine Maiestie.

Receiue him, Lord, into thy protection: so2 he hathe his recourse and access to thee alone, and make him constant and firme in thy commandemëts and promises, and also pardone all his sinnes bothe secret, and those whiche are manifest: by the whiche he hathe most grievously prouoked thy wrath

¶.v.

and

A P R A I E R

and seuerer iudgements against him, so as in place of death (the whiche bothe he and all we haue iustly merited) thou wilt graunt vnto him that blessed life, whiche we also attend and loke for, by thy grace and mercie.

Nevertheless, o heauenlie Father, if thy good pleasure be that he shall yet liue longer in this worlde, it maie then please thee to augment in him thy graces, so as the same maie serue vnto thy glorie: yea, Lord, to the intent he maie conforme him self the more diligently and with more carefulnes, to the example of thy Sone Christ Iesus: and that in renouncing him self he maie cleaue fully vnto him, who, to giue consolacio and hope vnto all sinners, to obtaine remission of all their sinnes and offences, hath carried with him into the heauens the theefe, whiche was crucified with him vpon the Crosse.

But if the tyme by thee appointed be come that he shall departe from vs vnto thee, make him to scie in his conscience, o Lord, the frute and strength
of

FOR THE SICKE;

of thy grace that thereby he maie haue
a new taste of thy Fatherlie care ouer
him from the beginning of his life vn-
to the very end of the same, for the loue
of thy deere Sonne Iesus Christ our
Lord.

Giue him thy grace, that with a
good heart and full assurance of faith
he maie receyue to his consolacion so
great and excellent a treasure, to wit,
the remission of his sinnes in Christ Je-
sus thy Sonne, who now presenteth
him to this poore person in distress, by
the vertue of thy promises reueiled vn-
to him by thy worde, whiche he hath
exercised with vs in thy Church and
congregaciō, and also in vsing the Sa-
cramēts, whiche thou therein hast esta-
blished for cōfirmacion of all their faith
that truste in thee vnfainedly.

Let true faith, o Lord, be vnto him
as a moste sure buckeler therby to a-
uoyde the assautes of death and moze
boldely walke for the aduancement of
eternal life, to the end that he hauing a
moste liuelie apprehēsiō thereof, maie
reioyce

A P R A I E R

reioyce with thes in the heauens eternally.

Let him be vnder thy protection and gouernance, O heauenlie Father, and although he be sicke, yet cast thou heale him: he is cast downe, but thou cast lift him vp: he is soze troubled, but thou canst send redresse: he is weake, thou canst send strength: he acknowledgeth his vncleannes, his spots, his filthines & iniquities, but thou canst wash him, and make him cleane: he is wounded, but thou cast minister mozte souerein e salues: he is fearful and trembling, but thou canst giue him good courage and boldenes. To be shott, he is, as it were, vtterly losse, and as a strayed shepe: but thou cast call him home to thes againe. Wherefoze, O Lorde, seing that this pooze creature (thine owne workemāshippe) resigneth him wholly into thir handes, receiue him into thy mercifull protection. Also we pooze miserable creatures, whiche are, as it were, in the field ready to fight, till thou withdraus frō the same, vouchesafe so to strengthen
then

FOR THE SICKE,

then vs by thine holie Spirit that we
maie obtaine the victorie in thy Name,
against our deathlie and mortall enemye.
And furthermoze, that the afflictio and
cōbat of this thy pooze creature in most
griuous tormentes, maie moue vs to
humble our selues with all reuerente
feare and trembling vnder thy mightie
hand, knowing that we must appeare
before thy iudgement seat when it shal
please thee so to appoint. But, O Lord,
the corruption of our fraile nature is
suche, that wee are vtterly destitute of
any meane to appeare before thee, ex-
cept it please thee, to make vs suche as
thou thy self requirest vs to be: and fur-
ther, that thou giue vs the spirit of me-
kenes and humilitie, to rest and stay
wholy on those things whiche thou
onely commandest.

But forasmuche as we be all toge-
ther vnworthie, to inioye suche benefi-
tes, we beseeche thee to receiue vs in the
Name of thy deare Sonne our Lord,
and master, in whose death and satisfac-
tion standeth wholy the hope of our
salua

A P R A I E R,

Requation.

Hearke also please thee, o Father of comfort and consolacion, to strengthen wth thy grace these whiche imploie their trauel and diligence to the ayding of this sicke persone, that they faint not by ouer muche and continual labour, but rather to go heartely and cherefully forwarde in doyng their indeuers towarde him: if thou take him from them, then of thy goodnes to comforte them so as they may patiently beare suche departing, and praise thy Name in all things. Also, o heauenlie Father, vouchesafe to haue pittie on all other sicke persons, and suche as be by any other ways or means afflicted, and also on those who as yet are ignorant of thy trueth, and apperteyne neuertheles vnto thy kingdome.

In like maner on those that suffer persecucion, tormented in prisons, or otherwise troubled by the enemies of thy veritie, for bearing testimonie to the same: finally, on all the necessities of thy people, and vpon all the ruins or decayes

FOR THE SICKE,

decayes whiche Satan hathe brought
vpon thy Church. O Father of mercie,
spread forth thy goodnes vpo all those
that be thine, that we forsaking our
selues, maie be the more inflamed and
confirmed to rest onely vpo thee alone.
Grant these our requestes, o our deare
father, for the loue of thy deare Sonne
our Sauour Iesus Christe, who
liueth and reigneth with thee
in vnitie of the holie Ghost
true God, for e,
uermore. So
be it.

A prayer

A PRAYER TO BE SAID

at the childe before he studie
his lesson. Of the
cix. Psalme.

Wherein shall the childe addeſſe his
way: in guiding him ſelf according
to thy worde. Open mine eyes and
I ſhall knowe the maruelles of thy
Law. Giue me vnderſtanding, and
I ſhal kepe thy law, yea, I ſhal kepe
it with mine whole heart.

Lorde, whiche art the fountaine
of all wiſdome and knowledge
ſeyng it hathe pleaſed thee to
giue me þy means to be taught
in my youth, ſoꝝ to learne to guide me
godly and honeſtly, all the courſe of my
life, it maie alſo pleaſe thee to lighten
mine vnderſtanding, the whiche of it
ſelf is blinde, that it maie comprehend
and receiue that doctrine and learning
whiche ſhalbe taught me: it maie pleaſe
thee too ſtrengthen my memoꝛie too
kepe it wel: it maie pleaſe thee alſo to
diſpoſe mine heart willingly to receiue
it with ſuche deſire as apperteineth: ſo
tha

A PRAIER

that by mine ingratitude the occasion
 which thou giuest me, be not lost. That
 I maie thus do, it maie please thee to
 powze vpon me thine holie Spirit, the
 spirit, I say, of al vnderstanding, trueth,
 iudgement, wisdom and learning, the
 whiche maie make me able so to pro-
 fite, that the paines that shall be taken
 in teaching me, be not in vaine. And to
 what studie soeuer I applie my self,
 make me, o Lord, to addresse it vnto the
 right end: that is to knowe thee in our
 Lorde Iesus Christ, that I maie haue
 full trust of saluacion in thy grace, and to
 serue thee vp rightly, according to thy
 pleasure, so that what soeuer I learne,
 it maie be vnto me as an instrument to
 helpe me thereunto. And seing thou
 dooest promise to giue wisdom to the
 litle and humble ones, and to confound
 the proude in the vanitie of their
 wits, and likewise to make thy selfe
 knownen to them that be of an vp right
 heart, and also to blinde the vngodlie
 and wicked, I beseeche the to fauour me
 vnto true humilitie, so that I maie be

Ps. l.

taught

A PRAYER

taught first to be obedient vnto thee, and
next vnto my superiours, that thou hast
appointed ouer me: further that it may
please thee to dispose mine heart vnfein-
nedly to seeke thee, and to forsake all
euill and filthy lusses of the flesh: and
that in this sorte I may now pre-
pare my self to serue thee once
in that estate which it shall
please thee to appoint
for me whi I shall
come to age.

Out of the 100. psalm.

The Lord reuileth his secretes vnto
them, that feare him, and maketh
them to knowe his alliance.

The

THE FORME OF THE CONFESSION

of faith, whereunto all subscribe, as are received
to bee scollers in the Vniuersitie of Geneva:

and it is verie profitable for all Townes,

Parishes, and Congregacions, to dis-

cerne the true Christians from As-

nabaptistes, Libertines, An-

rians, Papistes, and o-

ther Heretikes.



PROTESTETH THAT

I will followe and holde
the doctrine of faith, whi-
che is cōtained in the Ca-
techisme of this Church,
and to submit my self to

the Discipline, whiche is established
here: neither will I loyne my self, or
consente to any Sectes, whiche might
trouble the peace and vnion, that God
hath here approued by his woorde.

And to declare this moare at large,
and to cutte of al cauellacions and shif-
tes, I confesse that there is one GOD
onelie, to whom wee muste cleaue; to
serue him and worship him, who is al-
so our onelie truste and refuge. And al-
though he bee of a pure substance and
vnmixte, yet is he distincte into three
persones. Wherefoze I deteste all here-
sies, whiche were condemned, aswell

P. V.

by

VOI^{CE}Y CONFESSIO^N

by the first Counsell of Nice, as by the first Counsell of Ephesus, and in that of Calcedonia. Likewise all the errors, whiche haue been renued by Seruet, & his adherentes, cōtēting my self with this simplicitie, that in the onelie substance and essence of God, there is the Father, who hath begotten from all eternitie his woorde, and hath also had alwaie his Spirit in himself: and that euery one of these persones, hath his propertie in soche sort, that the Diuinitie remaineth still in his perfection and proper nature.

I confesse moreover, that God hath created not onelie this visible worlde, to witte, the heauen and the earth, and all that is therein contained, but also the inuisible spirits: wherof some haue continued in the obedience of God, and other haue fallen into perdition through their owne malice. But the perseuerance, whiche the Angels had, came by the free election of God, who continued his loue and mercy toward them, in giuing them inuincible strength.

to perseuere alwaie in goodnes. **W**hen
foze I detest the error of the Daniches
whiche imagined that the Deuill was
euill of nature, and had euen his origi-
nall and beginnyng of himself.

I cōfesse also, that God hath so crea-
ted the woꝛlde ones, that he is still the
Gouernour thereof: in soche sozte that
nothyng is dooen, oz can come, but by
his counsel and pꝛouidence. And albeit
the deuill and the reprobatoꝝ labour to
bꝛing all thinges to confusson, yea, and
the faithfull by the fautes y thei cōmit,
peruert good oꝛder and iustice, yet God
hath the chief superiortie aboue all,
and tourneth the euill into good, and
howsoeuer it bee, he disposeth and go-
uerneth all with a secrete bzidle, and
after so wonderfull a facion, that wee
must reuerence it with all humilte, bi-
cause we are not able to comprehend it.

I confesse likewise, that manne was
created to Gods Image, in full perfec-
cion of his spirite, will, and all partes,
faculties and powers of his soule, and
that all the coꝛruption and vice that is

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In hym, pꝛoceadeth of that, that Adam
our Father did separate him self from
GOD by his rebellion, and in leauing
the fountain of life and of all goodnes,
made him self sclaue to all miserie: So
that we are euery one, bozne in origi-
nall sinne, and are all accursed of God,
and damned from our mothers wombe
not onelie thꝛough an other mannes
faute, but so; the wickednes that is in
vs, although it appere not.

I confesse also, that originale sinne
blinde th the spirite, and coꝛrupteth the
harte, so that we are depꝛiued of al that
apperteineth to life euerlastinge, in so
moche as all our naturall giftes are de-
pꝛaued & defiled: whiche is the occasion,
that we can not haue a good thought,
no; motion to dooe well. Therefore I
detest them, whiche attribute to manne
any free will, to attain vnto vertue by,
oꝛ to pꝛepare our selues, to bee in the
grace of God, oꝛ to helpe him to worke
as of our selues, and to further the ver-
tue, whiche is giuen to vs by the holie
spirite.

OF FAITH.

I confesse also, that by the ineffimable goodnes of God, Iesus Chyist, was giuen vnto vs for a remedy, to bring vs from death to life, and to restore that, whiche perished in Adam: and to accomplishe this, he that was the eternal wisdom of God his father, and of the same substance, hath put on our flesh: so that he was made God and man in one person. Whereupon I renounce and detest all heresies, whiche are contrarie to this principle, as of Marcion, Manes, Pistorius, Eutiches, and soche like, and also the sonde fantasies that Seruet and Schuengfeld, wente about to bring in and set vp.

As touching the meane of our Salvation, I confesse that Iesus Chyist in his death, and in his resurrection, hath fullie finished and accomplished, al that was requisite to abolish and put a wate our sinnes, and to reconcile vs to God his Father: and that he hath overcome death and the deuill, to the intende that we should enioie the fruite of his victorie: and also that he hath receiued the
 Pl. lict. holie

THE CONFESSION

holie Ghoste in all abundaunce, so; to distribute to euery one of vs, accordyng to the measure that he thinketh good.

I confesse therfore, that al our righteousnesse, whereby wee are agreeable vnto God, and whereon we must al together reffe, consisteth in the remission of sinnes, whiche he hath purchased vnto vs by the washyng, whiche we haue by his blood, and by that onely sacrifice, whereby he hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that menne should attribute to the selues any merite, to put the least part of their trust therein, to obtaine everlastyng life.

I confesse then that Iesus Christe, doeth not onely iustifie vs, by couering all our fautes and iniquities, but also renneth vs by his spirit, and that these two poindes can not bee separate, to obtaine pardone so; our sinnes, and to be reformed into an holie life. But because vntill wee departe out of this wo;ld, there remaine many infirmities

OF FAITH.

Sins and vices in vs, in so moche that al the good woꝝkes, whiche we doe by the helpe of the holie Ghoste, are spotted with some blot, we must alwaies haue our refuge to the free Justice, whiche proceedeth of the obediēce, whiche Iesus Christ hath paid foꝝ vs: sozasmuche as wee are accepted in his name, and that God imputeth not vnto vs our sinnes.

I confesse that wee are made partakers of Iesus Christ and of all his benefites by faith in the Gospel, when wee are assured certeinlie of his promyses towarde vs, whiche are contēned therein. And because this passeth all our power to obtēne it, therfoze I acknowledge that wee can not haue this faith but by the Spirit of God, whiche is an especial gift and is not communicate to any, but to the elect whiche are predestinate befoze the creatiō of the woꝝlde to the inheritance of saluatiō, and that frely without any respect of their dignitie oꝝ vertue.

I confesse also that wee are iustified by faith, inasmuche as wee thereby re-

P.v.

ceiue

THE CONFESSION

reine Iesus Christ, who is giuen vs of
the Father for a Mediatour: and in that
that we are grounded vpon the promi-
ses of the Gospel, whereby God testifi-
eth vnto vs that he taketh and clai-
meth vs for his childre as iust and pure
from all spoile, forasmuche as our sin-
nes are washed away by y blood of his
Sone. Wherefore I befeele the dreames
of the which wolde make vs to beleue
that the especial iustice of God is in vs,
not being content with that fre impu-
tacion & acceptacio, whereupon y Scrip-
ture commandeth vs onely to say.

I confesse that faith giueth vs an en-
trance and access to come vnto God
and call vpon him, whiche teacheth vs
to call vpon him with assurance to be
heard, according as he hath promised
vs, and that this honour ought to bee
reserued to hym alone, as a soueraine
sacrifice, whereby we declare that we
haue & holde al of him. And although y
wee be vtterly vnworthie to present our
selues before his maiestie, yet hauing
Iesus Christ, for our Mediatour and
aduo

OF FAITHE.

ad vocate, we haue sufficient to content our selues with all . **W**herfoze I detest that supersticion whiche was imagined, to direct men to Sainces, to the intent that wee shulde haue them for patrones and aduocates to praye vnto God for vs.

I confesse that aswel y^e trade of godlie life, as the doctrine and teaching of faith are contained in the holie Scripture, and that in all perfectiō, so that it is not lawfull to adde any thing thereunto, nor to diminish any thing thereof. And therfoze I detest whatsoeuer men haue set by of their owne inuencion, to make articles of our faith thereof, or to binde mens consciences to their lawes and Statutes . Generallie I reiecta all those maners and facions to serue God whiche men haue brought in without the auctoritie of the worde, as are al the ceremonies of the papistrie. And I abhorre all that tyrannous yoke where, with poore soules haue bene oppressed, as is the lawe of auricular confession, prohibition of mariage, and suche like.

I con

THE CONFESSION

I confesse that the church ought to be governed by the Pastors and Ministers, which haue charge to preache the worde of God, and minister the Sacramentes, & that none ought to thynke in themselves to preache without lawfull election, to auoide confusion: and that, if they whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power & superiortie consisteth in guiding them, whiche are comitted vnto them by the worde of God, so y^e Iesus Christ remaineth alwayes chief Pastor & onelie master of this church, & we ought to heare none but his voice. Therefore I detest the whole order of the Papistrie (which they call the Hierarchie) as a deuillish confusio stablished as it were in despite of GOD, and to the mockerie and reproche of all Christian religion.

I confesse that beside the preaching, because of our rudenes and infirmitie, we haue neede of Sacraments, as of seales which are to ratifie the promises of God in our hearts: and that there are
two

two whiche are ordeined vnto vs by Ie-
sus Christ: to wit, Baptisme, and the
Supper of the Lorde without any mo.
The first is to giue vs entrance into the
Church: and the seconde is to retaine
vs therein. So I reiect the five sacra-
ments whiche the Papistes haue inue-
nted of their owne vyaine.

Albeit that the Sacraments are pled-
ges to assure vs of the grace of God,
yet I confesse that they were vnypossi-
ble, excepte the holie Ghost shulde make
them effectual in vs as instruments, to
the intent that our faith shulde not be
distract from God, and stay vpon crea-
tures. Also I confesse that the Sacra-
ment are decayed and corrupte, when
they are not referred to this ende, to
seek in Iesus Christ all that appertei-
neth to our saluacion, and when they
are applied to any other vse then that
our faith thereby shulde be wholly con-
firmed toward him. And soasmuch as
the promises of adoption appertei-
neth to the love of the faithful, I reiecte that
the infants of the faithfull ought to be
receiue

THE CONFESSION

receiued into the Church by Baptisme. And therein I detest the error of the Anabaptistes.

Concerning the Lordes Supper, I confesse that it is a testimonie to vs of the knittie that we haue with Iesus Christ, soasmuche as he died not onely once, and rose againe for vs, but also feedeth and nourisheth vs with his fleshe and blood, that we might be one with him, and that his life shoulde be communicate vnto vs. And although he bee in heaue vntill he come to iudge the world yet I beleue that by the secret and incomprehensible vertue of his Spirit he quickeneth our soules with the substance of his bodie and of his blood.

In effect, I confesse that aswel in the Lordes Supper, as in Baptisme God giueth vs in dede and accomplished fully that whiche is there figured. But to obtayne so greater benefite, wee must ioyne the word with the signes. Wherefore I detest the abuse and corruption of the Papistes, which haue take away the chief thing of the Sacraments, to wit,

OF FAITHE,

Wit, the doctrine whiche shulde teache vs the right vse and the frute that proceedeth thereof, and haue made thereof sozceries and charmings.

Also I confesse, that the water, albeit it be a fragile element, yet it doeth testifie to vs in dede in the Sacrament of Baptisme the true presence of the blood of Christ Iesus, and of his Spirit: and that in the Supper the bread & wine are certeine and infallible pledges, that we are spiritually nourished with the bodie & blood of Iesus Christ: and so I ioyne with the signes the possession and the vse of that which is there presented.

And forasmuche as the holte Supper, according as Iesus Christ ordeined it, is our singular and inestimable treasure, somuche more I detest the Masse as a most abominable sacriledge, and cursed abomination, which serueth for nothing els, but to subuert all that Iesus Christ hath left vs, bothe in that, that thei haue made it a sacrifice for the quicke and for the dead, and also in all other

THE CONFESSION

other things, whiche are cleane contrarie to the pure institution of the Lords Supper.

I confesse that **GOD** wil haue the worlde gouerned by lawes and policies, that there maie bee meanes to brydle & repressse the disordinate affections of men. As he hath established therefoze kingdomes, power, and gouernemente, and whatsoeuer dooeth apperteine to the estate of iustice: so he wil be knownen to be the autour of the same, to the intent that not onely for his sake we suffer our superiours to beare rule, but also that we honour & esteeme them with all reuerence, taking them for his lieutenantes and officers, whō he hath put in autoritie to execute that charge, whiche is lawfull and holie. Therefore we must obey their lawes and statutes, paye tribute, taxes, & other duties, and beare the yoke of subiection willingly and gladly, if so be that **God**, who is chief gouernour, maie haue his autoritie reserved whole in al pointes.

Our

A PRAYER TO BE

Said befoze a man begin
his worke.

O Lord God most merciful Fa-
ther and saviour, seeing it hath
pleased thee to commaunde
vs to traueil, that wee maie
relieue our nede, we beseeche thee of thy
grace so to blesse our labour that thy
blessing maie extend vnto vs, without
the which we are not able to continue:
and that this great fauour maie be a
wittnes vnto vs of thy bountifulnes &
assistaunce, so that thereby we may know
the fatherlie care y^e thou hast ouer vs.

Moreover, o Lord, we beseeche thee
that thou woldest strengthen vs with
thine holie Spirit, that we maie faith-
fully traueil in our estate and vocacion
without fraude oꝛ deceit: and that wee
maie indeuour our selues to followe
thine holie ordinance, rather then to
seke to satisfie our griedie affections oꝛ
desire to gaine. And if it please thee, o
Lord, to prosper our labour, giue vs a
minde also to helpe the that haue nede,
accoꝝdyng to that abilitie that thou

A PRAIER

of thy merite shalt giue vs: & knowing
that al good things come of thee, grant
that we make humble our selues to our
neighboys, and not by any meanes lifte
our selues vp aboue them, whiche haue
not receiued so liberal a portion, as of
thy mercie thou hast giuen vnto vs.
And if it please thee to trye and exercise
vs by greater pouertee, and neede then
our fleshe wolde desire, that thou woldest
yet, o Lord, grāt vs grace to know
that thou wilt nourishe vs continually
through thy bountifull liberalitie, that
we be not so tempted that we fall into
distrust: but that wee make patientlie
waite till thou fill vs, not onely with
corporal graces & benefites, but chiefly
with thine beaūtie and spiritual trea-
sures, to the intent that wee make al-
wayes haue more ample occasion to gi-
ue thee thanks, and so wholly to re-
st upon thy mercies. Heare
vs, o Lord of mercie through
Jesus Christ thy Son,
our Lord. So
be it.

A con.

A CONFESSION OF

our sinnes, vnto our loyde

Jesu Christe.

The tyranny of Satan mine old 1. Peter. v.
 enemye, which ceaseth not dar-
 lie to assaile me with his sub-
 tile temptacions, & to wounde
 me with his cruelle dartes, compelleth
 me at this pzeſente (O blessed redemer
 and mine alone Sauour Jesu Christ,
 the soonne of the true and liuyng God)
 to flee soꝝ succoure vnto the pitifull bo-
 wels of thy tender mercie, lest I bee soꝝ
 euer swallowed vp as a pꝛaie, of that
 dreadfull Dragon. O Loꝛde I am feeble
 and weake, but Satan is stronge and
 mightie, the Prince of darkenesse and
 God of this worlde, hauing at his com-
 maundements, an infinite multitude
 bothe of wicked spirites, and of vngod-
 lic men, whiche bothe daile and dili-
 gentlie, trauaile to satisfie his cruell ty-
 rannie, and to wooꝝke my destruction,
 whom to resist I am not able. Notwith Luke. xi.
 standing Loꝛde, thou art moze valeant
 then he, stronger then all his armie,
 moze able to saue then he to coꝛdemne.
 Yea, he is thy bonde slaue. Thou rulest Job. i. ii.

Ihon. xii. xiii.
 and. xv.
 ii. Coꝝ. iiii.
 Ephe. vi.

O g. him

A confession of our sinnes

hym as thy good pleasure is. He can
rage against thyn elect, no further then
thy mooste goodlie will is to suffer hym.
Thou therefore (o Lorde my God) arte
able to deliuer me from hys raueninge
teethe, and to keepe me safe from hys
bloude thirsty ministers. For thou arte
the blessed seede of the woman, that trea-
deth downe hys head, destroyest the power
of that old serpent. Thou art that
Lorde, whiche hath swallowed vp hel.
Thou art the king of glorie, whiche by
thy death destroyest hym that had the
power of deathe, that is hys deuil. Thou
art that Michael, whiche hast fought
with the Dragon and overcome hym.
Yea thou art that Lion of the trybe of
Juda, whiche haste vanquished all our
enemies.

Moreouer not onelye Satan and his
angels, but also the world and the flesh
mooste greuously assaile me, yea and
lead me away captiue as their pray.
The world with his vaine pleasures,
deceitfull riches and transitory posses-
sions, so blindeth the eyes of my harte,
that

Gene. iii.

Oze. xiii.

1. Cor. xv.
Heb. ii.

Apoca. xii.

Apoca. v.

unto Christe.

that I can not loue the (o most sweete Ihon. xbi.
sanctour) with such purenes of mind as
I oughte. Notwithstanding this com-
forteth me well, that thou haste ouer-
come the worlde, and that when soeuer
it pleaseth thee to endue me with thy
holie spirite, I maie through thy grace
subdue the worlde, and make it a bond Roma. vii.
slave vnto me, which now so mightely
reigneth, ruleth and triumpheth ouer
me. The fleshe also with her subtille en-
tise mentes so wholelye occupieth me,
that I am all together fleshe, and all
that nought is, and by thys meanes
wholelye without thy holie spirite. Yet
haste thou by the purenes of thy blessed
fleshe which thou haste vnfainedlye ta-
ken of the vndefiled mayde Mary thy
mother by the wonderfull operation
of the holie ghooste, so slaine the ra-
ging lustes of our sinfull fleshe, that
whensoever we lament our cause vn-
to the, confessing our miserie and wea-
kenes, thou bothe arte able and also
wilt thorowe thy holie spirit quench
those ragynge lustes, moouynge those

Roma. vii.

E. i. c. vii.

Marth. i.

Luke. iiii.

Ihon. i.

Roma. i. ii.

Gala. ii. i.

i. Timo. ii.

Hebre. i.

i. Ihon. iiii.

Apoca. v.

D. iij.

sarnal

A confession of our finnes

carneal affects that so inordinatlie boyle
in oure inwarde members, and make
vs truly spiritual. Thus seest thou (O
mooste mercyfull redemer) with how
greate a multitude of enemies I am
besieged and set rownde about, whiche
without ceassing seke my destruccyon,
and haue all readye mooste tyrantlike,
spoyled me of all my garmentes, and
most greuoullie wounded me, leauing
me half dead, so that without thy helpe
I must nedes perishe. Helpe therefore
(O most swete saviour) and deliuer me
from these mine enemies. Heale thou
me O Lorde and I shalbe heled. Saue
thou me, and I shalbe saued, Ah good
Iesu, my finnes are great and infinite.
I cofes, but thy mercyes ar much grea-
ter and more infinite. My woundes are
many and greuous, but thou arte that
most louing Samaritan full of pitie and
compassion, whiche by purging wine
and oile into my woundes, are sufficiēt-
lie able to heale thyn, although they
were tenne. O. no. I am a sinner but
thou art a saviour. I am sycke but thou
arte

Luke. x.

Jerem. xlii.

Psalme. li.

Luke. x.

Matth. i.

Vnto Christe.

arte a phisicpō. I am blynde, but thou arte the lyghte of the worlde. I am Sathans prisoner, but thou arte a redeemer. I am dead in sinne, but thou arte the resurrection and lyfe. I am hongry but thou arte the lypunge breade. I am thyrstye, but thou arte the well of lyfe. I am pooze, but thou arte the lord of all wealth. I am a barren tree, but thou arte that true and frutfull vine. I am the losse shepe, but thou arte that good sheperd. I am that riotous sonne, but thou arte that gentle Father. I am by nature the childe of wrath, but thou arte by nature the sonne of the lypunge God. I am by nature sinful man, but thou arte by nature mā rightuous and innocent. I am a dayly offender, but thou arte a continual mediator. I am a breaker of the lawe, but thou arte a fulfiller of the same. I haue lost the heavenly inheritaunce thow sin, but thou haste recovered it by thy death, I haue wrought mine owne destruction, but thou by thy precious blood haste wrought vnto me saluacion. Thus all be it (D. iiij. most

Math. ix.

Ihon. i. viii.

Gala. iiii.

Ihon. xi.

Ihon. vi. vii.

Esai. li.

Roma. x.

Isai. xlii.

Ihon. xv.

Ihon. x.

Luke. xv.

Ephes. ii.

Math. xvi.

i. Peter. ii.

i. Timo. ii.

i. Ihon. ii.

Roma. vi. vii.

Ose. xiii. xiiii.

i. Peter. ii.

A confession of our sinnes

Luke. ii.

Matth. ix.

Matth. xvi.

Ihon. xi.

Ihon. vi.

Ihon. i.

most merciful sauiour) I find in my self
nothinge but sin, death and damnaciō,
yet in the sinde I grace, mercy, sauour,
recōciliacion, forgiveness of sinnes, and
euerlasting life. Take away therfore
that is mine, whiche is al doughte, and
gyue me y^e is thine, whiche is all good.
Thou arte called Christ, annoynte me
therefore with thy holly spirite. Thou
art called a Physicion, accorde ther-
fore to thy name heale me. Thou arte
called the son of the liuing God, ac-
corde therfore to thy power deliuer
me from the deuil, the world and the
fleshe. Thou art called the resurrecciō,
lift me vp therfore from the damnable
state, wherein I most miserablye lye.
Thou arte called the lyfe, quicken me
vp therfore oute of thys death, where
with thoughe sinne I am moste gre-
uouslye detayned. Thou arte called
the day, lede me therfore from the va-
nities of this world, and from the filthy
pleasures of the fleshe, vnto heauenlye
and spirituall thynges. Thou arte cal-
led the truth, suffer me not therfore to
walke

unto Christe.

Walcke in the waye of erreure, but to
treade the pathe of truth in al my doin-
ges. Thou arte called the lyght, put *Ephes. 5.*
awaye therfore from me the woorkes
of darknes, that I maye walke as the
childe of lyght in all goodnes, righte-
ousnes, and truth. Thou arte called a *Matth. 1.*
Saviour, saue me therfore from my sin-
nes accordynge to thy name. Thou art *Apoca. xxii.*
called Alpha, and Omega, that is, both
the beginninge and end of al goodnes,
beginne thou therfore a good life in
me, and finishe the same vnto the glory
of thy blessed name, So shall I re-
ceyvyng these benefites at thy
mercifull hande prayse the,
and magnisye thy blest
sed name. For e-
uer more. So
be it.

D. v.

2

A CONFESSIION OF

our sinnes vnto the ho-
lye ghoſte.

Ihon. xliii. c.
and. xvi.
I. Ihon. v.

I Moſte blessed and holie ſpirit,
Equall God with GOD the
Father, and God the Sonne,
I miſerable ſinner confoun-
ded in my conſcience, and almoſt fallen
thoꝝow the multitude of my ſinnes, in-
to the helllike pitte of deſperacion, am
come at this preſente befoze thy deuine
maieſtie, moſte humbly to confeſſe, and
fro the botome of my hearte to lamente
all thoſe my ſinnes and wickedneſſes,
whiche from my youth hitherto I haue
vniuſſly committed, in woꝝde, dede,
oꝝ thoughte againſt thy goodnes: moſt
entirely beſechyng thee mercifullye to
foꝝgeue me all thoſe mine offences, and
abominacions, and to make in me a
cleane hearte, endued with a newe and
right ſpirit, whiche maie from hence
foꝝthe thoꝝow thy Godlye geuer-
naunce ſo directe me in all my doyngs,
that I maie onelye attempt ſuche en-
terpriſes, as bee agreeable to thy bleſ-
ſed will, profitable to my neyghboure,
and

13 ſalme. li.

Vnto the holie Ghoste.

and pleasaunt to my soule, O lorde my ii. Cor. iiii.
God where thou arte, there is libertie.

But I thowle the craftes of Satari
the lusses of the fleshe, and the pleasu-
res of the world, am in most miserable
captiuitie, slavery, bondage and thral-
dome, wherby I euidently perceiue that
thou dwellest not in me, neither that I
am thy temple, no: yet haue that ghost-
lye freedom wherwith all be endued
that haue thee dwellinge in them. O
Lorde haue mercie on me, & take away
from me that heauye bondage of the
fleshe, wherwith I am most greuously
encloied, and geue me that swete and
free liberty of the spirit, whiche by thee
is wrought in the hartes of the faithfull
that I being deliuered from the power
of mine enemies, maie serue thee in ho-
nours and righteousness all the daies of
my life: again that thou making me a
new creature by mortifying old Adam
in me, and by geuing me a good spirit,
maiest delighte in me, as a father in
his sonne, and continually dwell in me
as in thy holy temple. O blessed spirite.
forgiue

Luke. i.

A confession of our sinnes

Jhon. xvi.

Ephes. vi.

psalme. lxxi.

for giue me my sinnes, purifie my mynde
de with thy holy inspiracion, comfort
my weake heart with thy ioyfull pre-
sence, make mery my troubled conscience
with true and spiritual mirth, lede me,
whiche haue so long erred into all god-
lye truthe, geue me the knowledge of
all heauenlye and spirituall thinges,
euen so muche as is necessarie for my
saluacion, put on me the shield of faith,
that I maie be able to quenche the fyre
dartes of the deuill, kindle my hart with
the fire of Christen loue, make me a
frutful oliue tre in the congregacion of
the my Lorde God, geue me patience in
tribulacion, take away from me vaine
glozie in prosperitey, engraf in mi heart
continual humilitie, make be bolde to
confesse the truthe of thy Gospell be-
fore the tyrauntes of this worlde, and
giue me grace to perseuer in the same,
vnto the end. Replenish my brest with
thy heauenlye gyfts and spiritual trea-
sures that the deuill, the worlde, and
the fleshe, with all their workes, pom-
pes and vanities from me utterly seuer-

ded

unto the holie Ghoste.

ded and put a part, thou maiest continue
dwelle in me by thy godlye in-
spiracions, and I in the thowse true
and vndoubted faith, doing that alway,
that is good and pleasant in thy sighte
unto the glory of thy blessed name,

which livest and reigneest with god

the father and God the sonne

in one Maiestie, power

and glory, very God

worlds without

ende. So

be it.

**Fautes escaped in the
impryntynge.**

- E.** the. v. leaf, the first side, vij. line, for
fasty, reade, falsly.
G. the. vii. leafe, first side. xvij. line, for
rebzobate, reade, reprobate.
G. the. viij. leafe, i. side. vij. line, for
pzate, reade pzaler.
I. the. vi. leafe. i. side, xxij. line, for
wic. nesse, read, wic-kednesse

IMPRINTE AT
London, by Ihon Kingston, for
Henrie Sanderson, dwelling
in Poules Churchyard
at the signe of the
red Baule.